WORLD CALL

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World Call

VOLUME XXIII SEPTEMBER, 1941 No. 8

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Circulation Corner

FIGURES ON TOP-RATING STATES IN "WORLD CALL" SUBSCRIPTIONS AT CLOSE OF MISSIONARY YEAR JUNE 30, 1941

Gain of 30% or more since June 30, 1940

New Mexico	38%
South Idaho	37%
South Carolina	34%
Washington and North Idaho	30%

Gain of 200 or more since June 30, 1940

Washington and North Idaho	336
California South	296
Oklahoma	226
Illinois	223
Missouri	205

States with 3000 subscribers or over

Indiana	3375
Texas	3242
Missouri	3008

Honor Roll Achievement

North Carolina went from six to fifteen Honor Roll churches during the past year. A gain of nine.

Why Do We Have the Ten Percent Legion?

One reason is to give our churches small in membership an opportunity to achieve which they do not have in the Honor Roll with its requirement of twenty subscriptions. To qualify for the Ten Percent Legion it is necessary to send in during the calendar year, January 1 to December 31, subscriptions totaling Ten Percent of the church membership as indicated in the Year Book of 1940. A minimum requirement has been placed at ten subscriptions.

Another reason is to give our larger churches an aim that will challenge.

Last year 209 churches were ten percent, or over, WORLD CALL conscious. Will your church qualify for a place among the select group which make up the Ten Percent Legion? Would you like to know where your church stands now? Drop a post card to Mrs. O. S. Murphy, 222 Downey Avenue, Indianapolis, Ind.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, H. C. Armstrong, John H. Booth, Genevieve Brown, J. Eric Carlson, Mrs. R. A. Doan, Virgil A. Sly, Harlie L. Smith, Willard M. Wickizer, P. A. Wood. Space used by the Pension Fund is on a contractual basis.

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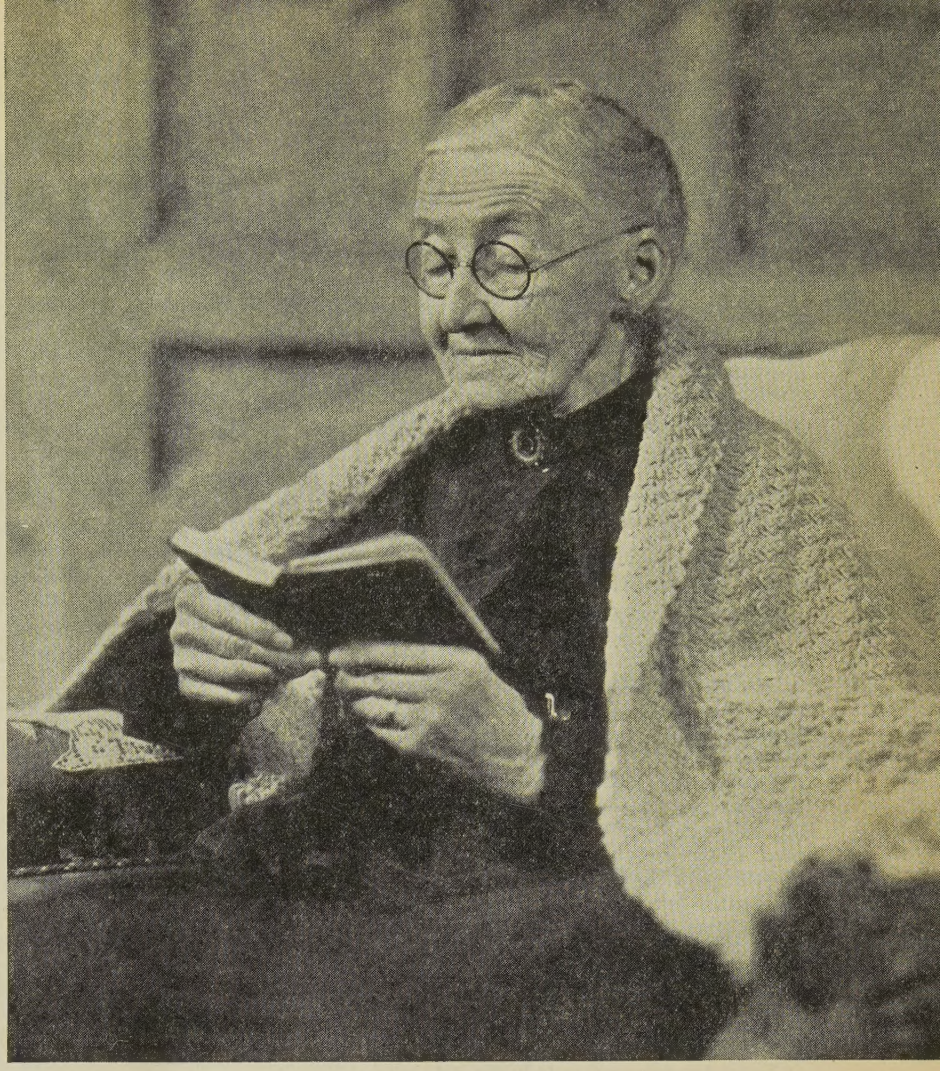
Her Church Extension annuities not only give comfort and security in old age but the happy assurance that her invested money will continue to build Churches of Christ through years to come.



Mr. and Mrs. F. B. of St. Petersburg, Florida, write: "Our annuity checks have always come right on time. It has been a great joy to us seeing our money work for our brotherhood while we live. We have added joy in knowing that after we are gone our savings will go on forever helping to build churches. We expect to be able soon to acquire more Church Extension annuity bonds."

Annuities are paid semi-annually upon gifts of $100.00 or more.

Church Extension Bonds

The annuity rate is determined by the age of the donor, or his survivor, in accordance with the following age schedule:

30-39 years inclusive	3%
40-49 years inclusive	4%
50-59 years inclusive	5%
60-69 years inclusive	6%
70 years and above	7%

Fill Out and Mail This Coupon:

BOARD OF CHURCH EXTENSION WC—9-41
Missions Bldg.
Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name _____

Address _____

Date of Birth _____

Survivor's Date of Birth _____

The Threshold

Our Cover

ON THE cover of this our annual number of the Ministry, we reproduce a photograph of the mammoth statue of Christ on Corcovado Hill, overlooking the beautiful harbor of Rio de Janeiro, Brazil. This photograph, which shows the night lighting of the statue, is by the well-known photographer, H. Armstrong Roberts, 4303 Locust Street, Philadelphia, Pa.

Booklets by Inman

Dr. Samuel Guy Inman is the author of two attractive booklets which have been released in recent months.

Dr. Inman's *A Gentleman and a Scholar*, published by The United Christian Missionary Society, memorializes the late Dr. Charles T. Paul, a long-time president of the College of Missions. Dr. Inman has presented in this booklet a most discerning treatment of President Paul and his place in the life of the church. The booklet sells for 25 cents, and is available from the United Society.

The other booklet by Dr. Inman is entitled *Latin America, A New View of Our Neighbors to the South.* Published by F. E. Compton and Company, Chicago, this booklet contains three articles illustrating the comprehensive new treatment of Latin American subjects in the 1941 edition of Compton's Pictured Encyclopedia. The first article presents, "The Stirring Panorama of Latin America." The second deals with "Four Centuries of Literature in Latin America." The final article deals with Brazil, "The Giant Republic of the Amazon Basin." The high school in Bronxville, New York, is using this booklet as a text and guide for a six weeks' course on Latin America.

Federal Council Growth

The Church of the Brethren, meeting in June in General Conference at La Verne, California, voted to become a member of the Federal Council of the Churches of Christ in America.

This brings to three the number of national denominations that have sought membership in the Federal Council within nine months. The other two are the Presbyterian Church in the U. S. (Southern), which took similar action last May at Montreat, N. C., and the Protestant Episcopal Church, which approved membership in the inter-church body last October at Kansas City, Mo.

As a result of these three additions, there are 24 national denominations now officially federated as members of the Council. The total membership represented is 25,964,082.

Unified Promotion Receipts

The offerings from the churches, Sunday schools, Christian Endeavor Societies, Missionary Organizations and individuals for the year closing June 30, 1941, comprising the amounts reported by the cooperating agencies as well as the amounts received directly by Unified Promotion, applying on percentages, totals $1,031,620.46 which is a gain of $72,001.95 over offerings from the same sources the previous year.

The offerings designated over and above the percentages total $214,126.27 which is $118,348.39 more than last year. The unusual increase in designated gifts is caused chiefly by special offerings such as partial funding, Southern Christian Institute Dormitory, evacuation of missionaries and Brotherhood Dinner for British Missions.

This makes a gain in receipts for the year of $190,350.34.

Already $49,186.92 has been received as offerings on Income Day. Remittances are still being received from the observance of this day.

Universal Bible Sunday

Universal Bible Sunday, annually sponsored by the American Bible Society, will be generally observed this year on December 14. The theme that has been chosen is "The Light Shines in the Darkness."

Professor Kenneth Scott Latourette, professor of Missions and Oriental History, Yale University, will be the author of the brochure which has been titled, "The Light That Will Not Go Out."

As in former years the American Bible Society, Park Ave. and 57th, New York City, will offer to the pastor a folder containing a Responsive Reading designed to be used as the local church bulletin for Bible Sunday, an attractively colored poster by the young New York artist, Miss Anne Allaben, and other features to assist the pastor in the observance of Bible Sunday.

Motion Pictures

An interesting booklet devoted entirely to motion pictures for church use has been published by Bell & Howell Company, 1801 Larchmont Avenue, Chicago, Illinois. This is the first time such a compilation has ever been printed. Descriptions, illustrations and rental prices (ranging from $1 to $3 per reel) are given on 300 films in this new publication.

Each film is given an evaluation as to subject matter and quality of photography and sound, to serve as a guide in selecting films from the catalog.

Registered owners of 16 mm. projectors can get a copy without charge by writing to the Bell & Howell Company, if they include in their request the name of the motion picture projector they use and the nature of their present and planned use of films. A charge of 25 cents is made to non-users of 16 mm. films, except in the case of active church executives, publicity and educational leaders.

Radio Series by Mark A. Dawber

"Frontiers of American Life" is the title of a series of talks following the general theme for home mission study, "Christian Roots of Democracy in America," to be presented by the NBC under the auspices of the Home Missions Council of North America. Mark A. Dawber will discuss the place of the Christian religion and home missions in the building of democracy. The schedule of the broadcasts is as follows:

Aug. 6: Author of Liberty
Aug. 13: The Church and the Democratic Way
Aug. 20: Democracy and the American Dream
Aug. 27: The American Indian under Democracy
Sept. 3: The Negro and Democracy
Sept. 10: The Immigrant in the Melting Pot
Sept. 17: Orientals in America
Sept. 24: The Jew in a Democracy
Oct. 1: Democracy and the American City
Oct. 8: Rural Life and the Future Society
Oct. 15: Children in a Democracy
Oct. 22: Uprooted People and Democracy
Oct. 29: Pioneers of the American Way of Life

Every Wednesday during August, Sept. and Oct., over WJZ and stations of the Blue network, 1:30-1:45 (E. D. S. T. through September 24, then E. S. T.).

Single copies of these addresses may be secured without charge upon request to the Department National Religious Radio, 297 Fourth Avenue, New York City. The entire series may be obtained for 75c a set.

Radio Series On The Bible

Francis C. Stifler, D.D., editorial secretary of the American Bible Society, will again be heard over the facilities of the NBC every Thursday during Aug., Sept., Oct. and Nov. at 1:30 E. D. T. up to Sept. 25, and E. S. T. thereafter.

Under the theme, "The Light Shines in the Darkness," Dr. Stifler will trace the story of the Bible's unbroken ministry throughout the Christian centuries and the marvelous way in which the present bewildered world is demanding light from this Book.

Walter Menzies Dies

As we go to press, word comes of the death of Walter Menzies, retired missionary to India, on August 12, in the New Westminster hospital, British Columbia. Further details will appear in the next issue of WORLD CALL.

WORLD CALL

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VOLUME XXIII SEPTEMBER, 1941 NUMBER 8

"Partners In Preaching"

UNDER the arresting title which heads this editorial Doctor A. W. Fortune elsewhere in this issue presents the thesis that preaching is not merely an intellectual and oratorical exercise engaged in by the minister, but involves an intimate and understanding partnership of pastor and people in the presentation of the Christian message. This article is a synopsis of an address at the International Convention of Disciples of Christ in St. Louis in May. By those who heard it the address was regarded as one of the strongest messages of the convention.

One listener was heard to remark that Doctor Fortune's statement of the nature of the relation of the preacher and the congregation was the most discerning since Archibald McLean's *Doubling the Preacher's Power*. With that comment we find ourselves in complete agreement. McLean's famous booklet was one of the best things he ever produced—simple in style, direct in approach and pointed in its every application. Its wide distribution over a period of years accomplished much in effecting a better understanding of the means an intelligent congregation might adopt in "doubling the preacher's power" and thus securing from one man service equivalent to that which two might ordinarily do.

Doctor Fortune's address was no mere echo of A. McLean, though if it were that would be praise enough for any man. The message is one that makes its own much needed contribution both in thought and style. Our feeling that it should be shared with thousands of Disciples who did not attend the St. Louis convention moved us to ask the author to prepare a synopsis for WORLD CALL. We are glad to learn that the Pension Fund is to bring the complete address out in pamphlet form and that each minister in the brotherhood will be presented with a copy. To preachers and people alike we offer the suggestion that a discussion of this basic relation of partnership in the ministry of the Christian gospel might well be made a part of the observance of the Week of the Ministry.

Budget Item—Books for the Minister

A PRACTICAL suggestion made by Doctor Fortune in the article referred to above is that through some specific plan for supplying the preacher with current books a church may have partnership with him in the enrichment of his mind and the preparation of his sermons. That this is not a mere theory has been demonstrated by various congregations; and all of them have profited and been blessed by the experience.

An example at hand is that of the historic Christian Church at Liberty, Missouri, where some thirty years or more ago provision was made that a special fund of a hundred dollars a year be provided the minister with instructions to spend the entire amount on books to be chosen by himself and for his own use and to become a part of the permanent library of the pastor of the church. Doctor Graham Frank, the church's minister at the time the practice was inaugurated, testifies as to the contribution it made to his own life as a young minister and to the satisfaction of the church in its fellowship through the years in this partnership with the preacher.

It may be objected that the better way to accomplish this end would be simply to add the hundred dollars or any other agreed upon amount to the minister's salary and let him spend it as he will. We do not agree with this position. We are inclined, rather, to feel that there is real value in some specific and fairly adequate amount being set aside by the church to be spent on books and regarded as an expense item as definite and legitimate as any other item listed in the church budget. Such a practice will dignify this important phase of the minister's life, protect it from the pressure of the many demands so constantly made on his too often meager income, and give to the church a deeper sense of participation in the work of the ministry.

As we approach the annual budget-making period this Fall a hundred churches of the Disciples of Christ ought to write into their budgets specific amounts designated for books for the minister. This, of course, in addition to a restudy of the preacher's salary in the light of the increased costs of living. WORLD CALL would like to report to its readers a list of churches taking action to enter into such a "Partnership in Preaching."

World Wide Communion Observance

OCTOBER 5 will mark the second observance of World Wide Communion Sunday. Sponsored by the Federal Council of the Churches of Christ, this significant observance has the collaboration of the

staff of the Provisional Committee of the World Council in bringing the plan to the attention of churches throughout the world. Surely, there was never greater need for such a demonstration of an unbroken Christian fellowship than now.

An aim of each congregation should be to have every member present at the Lord's Table on this day. Many churches will use the preceding Sunday for a visitation of each home, inviting every member to be present on the following Sunday. It is particularly important that the services of the day partake of the nature of a world fellowship, giving emphasis and meaning to the universal nature of the church and to its world mission.

"Sabotaging Liberties"

ALL sorts of stories are going the rounds in America today dealing with "sabotage" and with "fifth columnists." Traced to their source, most of these rumors prove, fortunately, to be without foundation in fact. Too many good, well-meaning people have part in spreading such tales and in arousing unjustified suspicions. Especially encouraging in an atmosphere of growing public hysteria is a recent pronouncement of the Indiana Supreme Court in which officers of the law and "patriotic citizens" are warned against what the court termed "sabotage of constitutional liberties." From this sane and wholesome decision we quote the following paragraph:

"Prosecuting officers, sworn to support the Constitution, and patriotic citizens should be the first to insist upon protection of the constitutional right of a free trial, and they should carefully avoid impropriеties tending to prejudice that right, lest they be charged with sabotage of constitutional liberties."

American citizens who are really concerned about the preservation of that which we so easily and with so little understanding call "democracy" in these disturbed days will do well to consider the principles back of the Indiana Supreme Court decision. What shall it profit a man if he wins democracy across the sea and loses it in his own community and nation?

An Endearing British Quality

LIKE people of all other nationalities, our British friends have characteristics which are most attractive and others which at times provoke. Likewise, we have heard it rumored that the British sometimes discover in Americans some things which please them mightily and others which drive them to exasperation. To us there is no quality of mind which we call British which is more likeable and endearing than their basic tolerance of opinions and positions opposed to their own and their willingness for their opponents to "have their say." Hyde Park, where London "bobbies" protect if need arises the soap box orator who may be voicing sentiments with which none of his listeners agree, is a symbol of an elemental strength of British character. The attitude extends beyond the limits of Hyde Park. An example is that of the R.A.F. officer who protested through the press when the well-known pacifist clergyman, Canon Raven, was denied the right to preach over the air by the British Broadcasting Company. There is something fine and enduring in a people among whom instances revealing such qualities are not exceptional, but rather commonplace.

Mr. Rockefeller and the Fisk Anniversary

THE possession of vast fortune and the consequent control of large enterprises constitute a searching test of men's character. To few men has the accident of birth brought larger responsibility and greater power than to John D. Rockefeller, Jr. Nor has any man in our opinion better met the tests of such circumstances. His personal life, according to those best able to know, has been unblemished. His conception of the nature of wealth and responsibility for its possession has been ennobling. His attitude toward labor has been enlightened. His sense of fellowship with mankind has consistently transcended limits of nation, class, and race. It is a tribute to the man that, despite the fact that such wealth ordinarily brings increasing isolation from one's fellows, the passing years have seen a growing appreciation for Mr. Rockefeller by all sorts of people.

Only on rare occasions does Mr. Rockefeller take part in public life. One such occasion was the celebration this year of the 75th anniversary of Fisk University. Nashville's great Negro University invited Mr. Rockefeller to be the chief speaker at the celebration. Because of his services and those of his family to the Negro race, Fisk had hoped for the speaker to be the first member of the white race to receive from it an honorary doctor's degree. This was prevented by his own decision of long standing to decline such honors on account of his relation to the foundations established by his father.

Mr. Rockefeller chose the Fisk anniversary occasion to express with simple force a faith in the supremacy of spiritual values and a conviction that they are gaining. Among these values he listed "personal liberty, freedom of thought, speech and action." He asserted that "belief in the supreme worth of the individual . . . . is gaining ground." And that mankind's future depends upon "the ever-growing number of disciplined individuals with faith in God and a love of mankind who, irrespective of boundaries of race or creed, are ready not only to die for liberty, for truth and for the right but, what is often much harder, to live and work for their establishment."

To a man who has made a worthy place for himself in spite of the obstacles of great inherited wealth and to an institution which through three-quarters of a century has brought opportunity and hope to members of a race which has enjoyed few privileges and has too frequently had to fight for its participation in the most basic of human rights, we offer our congratulations and voice our appreciation for their services to humanity.

Partners in Preaching

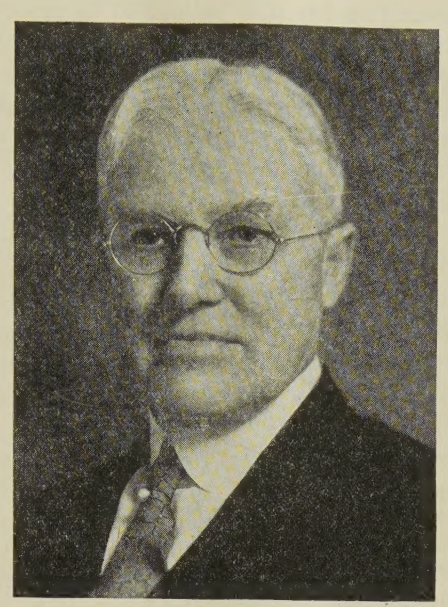
By A. W. FORTUNE*

MINISTERS and laymen should think of preaching the gospel as a partnership affair. It is important that we understand our dependence upon each other and the necessity for the closest cooperation.

I

WE HAVE BEEN CALLED TO THE TASK OF EXTENDING THE KINGDOM OF GOD.

During all the history of the church preaching has been an important phase of that task. Jesus intended that it should be so. When he commissioned his followers to carry on his work he told them to preach the gospel. They interpreted their mission in terms of preaching.



Dr. A. W. Fortune

According to Paul's conception all are to participate in preaching. As he stated it, in order that men may call upon God it is necessary that they believe in him. They cannot believe in God unless they have heard about him. They will not hear without a preacher, and there will not be preachers unless they are sent. The implication of Paul's argument is that the sending is just as important as the going.

If we are partners in preaching, it is essential that we realize the importance of the work we are doing. There are those who feel that preaching is a necessary part of the church service, although it is not expected to accomplish much. It is taken for granted and endured rather than appreciated. There is another conception that I believe is gaining in favor. It is that preaching is a challenge to the ideals of the kingdom, that it is a call to Christ's way of life, both for the individual and for society.

It means much to be allowed to preach in these times. In some countries the preacher has been silenced, or has been made subservient to the state. The fact that we are free to preach and that laymen are free to cooperate with us places a great responsibility upon us. We should make the most of our opportunity. One of the greatest needs of our world is real prophets of God. It is the function of preaching to create an attitude of mind and spirit which will lead to the development of a Christian social order. If preaching is essential to the advancement of the Kingdom of God, ministers and laymen are equally concerned that it shall be the best possible. Our challenge is to make the pulpit a center from which shall go forth a transforming influence.

*This article is the abstract of address delivered at the St. Louis Convention May 6, 1941, by Dr. A. W. Fortune, pastor of Central Christian Church, Lexington, Kentucky.

II

AN IMPORTANT PHASE OF THIS PARTNERSHIP IS RECRUITING FOR THE MINISTRY.

The church has a responsibility in the selection of the right men for training. These times demand the strongest and the best young men for the ministry, and it is the duty of the church to help in enlisting them. Churches should be as much interested in enlisting the strongest and best young men to prepare themselves to lead the forces of righteousness against the forces of evil as universities are in attracting young men who give promise of special ability in football.

There is a responsibility on the young men who respond to the call of the church. They should not respond unless they have the conviction that they can make their lives count for most in the ministry. Perhaps the judgment of the church would be a good indication that the call is from God. These times demand young men in the ministry who feel that necessity is laid upon them.

This partnership of recruiting extends to the training of those who have been enlisted. Our age demands the best possible training for all professions, and the ministry is no exception. "How shall I prepare my sermons?" inquired a young minister of Joseph Parker. His reply was, "Prepare yourself." If the average minister is so to prepare himself that he can prepare effective sermons, there must be a long period of diligent training.

Responsibility for Ministerial Training

The church is obligated to make that training possible. It must provide schools capable of giving the best ministerial training, and it should also provide scholarships that would make it possible for the young men who are in training to give themselves without reserve to this necessary preparation. If young men are willing to enlist as servants of the church, the church is obligated to make it possible for them to secure the best training.

If the church makes the training possible, the young men who enlist for the ministry are obligated to make the most of their opportunity. This means hard work. It means the development of the spiritual life. It means an appreciation of the things of eternal worth. It means such a sense of loyalty that the church will feel more than satisfied with the investment that has been made.

III

THIS PARTNERSHIP EXTENDS TO THE TASK OF PREACHING.

This applies even to the preparation of sermons. The minister has to do many things, but preaching has the first claim upon his time. Paul said Christ sent him to preach the gospel, and the other things were subordinate to that. We have no right to take the time of a congregation of worshipers unless we have prepared ourselves for the occasion. We are ambassadors of God, and we have no right to speak for him unless we do our best.

We may not be able to be great preachers, but we can be the best that is possible for us. That means hard work; it means reading; it means meditation and prayer; it means clear thinking. It is said that great sermons are not made; they grow. That is true, but they grow in the soul and brain of prepared men who give much time to the growing process.

Let the Preacher Have Time

The church has an important part in sermon preparation. It must make it possible for the minister to have the necessary time. With the management of the church, the running of the organizations, the pastoral work, the numerous conferences, and the community enterprises the minister is apt to forget that he is God's prophet. His study becomes an office, and unless he is on his guard he will be the chore boy of the church and the community. If the church wants its minister to be a preacher, it should help to safeguard his time.

The church should cooperate with the preacher in helping to provide him with books and magazines. A modern farmer cannot succeed without good tools and machinery; neither can a minister preach effectively without good books. Many ministers do not have books because they cannot afford to buy them. It would be a fine thing if churches would set aside a definite amount each year to purchase books for their ministers, especially young ministers.

This partnership applies to the preacher's message. He wants to be a prophet of God. He wants to deliver messages that will point the way to the higher life. If he turns aside from that high purpose the church may be responsible for it. If the people respond to the sensational rather than the religious, the preacher may be tempted to give them what they want.

Conflicting Interpretations

The minister of today is in a difficult position in regard to the character of the message he is to deliver. The people to whom he is preaching have conflicting interpretations of religion. He wants to be true to his own convictions, and at the same time be helpful to all. He needs wisdom, and the people must have patience.

There must be cooperation in the application of the message. He must show the bearing of religion on personal living and on social problems. It is the duty of Christian laymen to give expression to these ideals in business, in politics and in programs for social betterment. Ministers and laymen are thus partners in the task of Christianizing society.

IV

THIS PARTNERSHIP HAS FINANCIAL IMPLICATIONS.

Paul told the Philippians who had helped to provide for his support that they had opened an account with him, and he assured them that they would share in the profits which would accumulate to their credit. There are those who are sent and those who do the sending. Paul contended that those who are sent are worthy of the hire, which is to be paid by those who do the sending.

The Preacher's Credit

The minister must be able to be independent in his living obligations. His influence suffers a tremendous handicap when he fails to pay his bills and is no longer trusted. Many churches are injured because of that situation, and they are sometimes responsible for it. They expect the minister to pay his bills even if they do not pay him. The minister should be very careful about contracting debts, but the church has no right to blame him for not paying a debt when due if it does not pay him the salary which was agreed upon. While the church is obligated to pay the minister his salary, he is obligated to earn it.

There must be cooperation in providing for the minister and his family when he is no longer able to serve. That time is certain to come, and it brings reproach on the church when the minister or his dependents become objects of public charity.

Provision for Future

The preacher and his family are obligated to do their part in making provision for the future. The fact is, however, that by practicing the most rigid economy there are comparatively few preachers who have been able to save enough so that they can face the emergencies of life with confidence.

The pension system has enabled the churches to cooperate with ministers in giving this security. The young man who enters the pension system in the early days of his ministry will to a considerable degree be relieved of financial worries. He can give himself without reservation to his ministry, trusting the representatives of the church to manage the investment which he is making for the future.

Needs of Today

By Chauncey R. Piety

Not less democracy, but more:
  Dispense with dictators of state
And business, school, and church; explore
  All commonweal, cooperate—
The rights of every man restore!

Not less Christianity, but more:
  Till hungry minds eat vital truth,
And faith and courage dig and soar,
  Till love-zeal masters age and youth,
And mortals throng God's open door.

"SO GREAT A CLOUD OF WITNESSES"

THE faces on this page are familiar to tens of thousands. Ministers, evangelists, teachers, editors, secretaries.

They are only a small section of a greater cloud of witnesses, whose faces do not appear here, but of whom these are a symbol.

They loved Christ and his church. They served faithfully. They also believed the teaching of the Scriptures that they should provide for their own. Therefore they were members of the Pension Plan. Their churches were a part of this necessary cooperation. Their widows and minor children have not been left destitute.

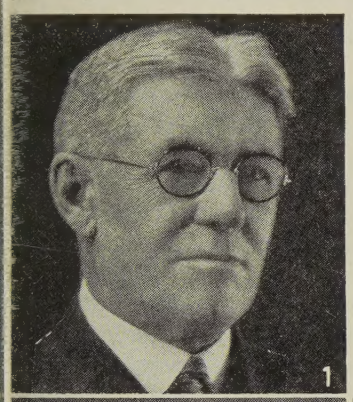
The prayers of gratitude from hundreds of them ascend like sweet incense to heaven for this great cloud of witnesses.

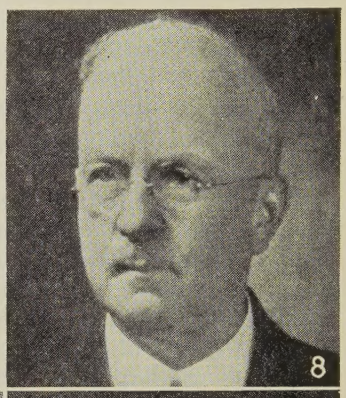
Gratitude for their work and devotion. Also for their loving foresight in providing continuous care through the Pension Plan.

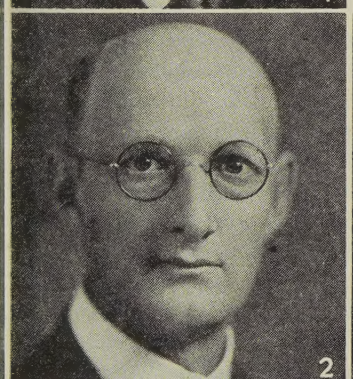
"Therefore let us also . . . . ."

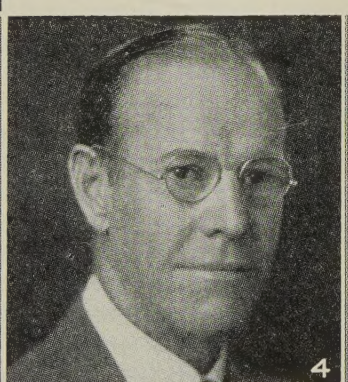
Witnesses

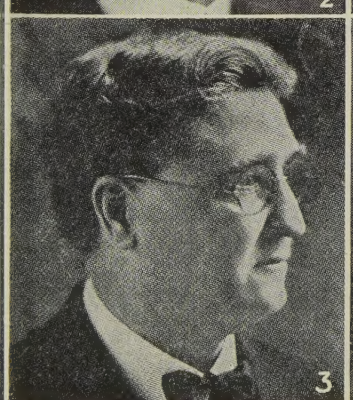
1. Thomas W. Grafton, Minister; 2. Burton L. Hoffman, Minister and State Secretary; 3. B. A. Abbott, Minister and Editor; 4. H. O. Pritchard, Minister and Educator; 5. Charles Reign Scoville, Minister and Evangelist; 6. H. H. Harmon, Minister and National Secretary; 7. John J. Castlebury, Minister; 8. E. E. Snoddy, Minister and Teacher; 9. Stephen H. Zendt, Minister; 10. Charles T. Paul, Missionary and Educator.

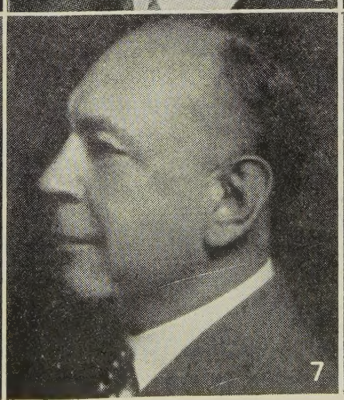












Twofold Emergency In Life and Work

By C. O. HAWLEY*

THE word "emergency" means according to Webster: "An unforeseen occurrence or a combination of circumstances which call for immediate action." The emergency facing us in carrying forward the work of Christ is twofold. It is to be found in the theme, *For Life and Work.* It is in the needs that call it forth. The first emergency is the need for the continuing work, and the second is emergency resulting from a world at war.

Our brotherhood is what it is today because of the life, sacrifice and prayer that has made it so. Our written history is but a little over one hundred years, yet how rich is our accumulated inheritance. In this century of work the cross of Christ has been planted at home with the plea that all of his followers shall unite around that cross and we have helped to plant it in far corners of the earth. We have emerged from a little struggling group numbering but a few hundred until we stand fifth in size among the Protestant bodies of America. Our leaders have taken their positions among the immortals of the faith. We have become aware of human needs and have organized great causes to meet them. These causes are testimonies of our growing spiritual enlightenment and our intellectual grasp of the meaning of the Christian message.

This is the continuing work. Its emergency arises from the needs of inadequate giving, of insufficient funds to keep buildings in repair or to replace badly needed equipment. It lies in our inability to provide a sufficient staff with the result that health and work have suffered. It lies in the fact that we have been unable to meet the challenge of America's 50 per cent unchurched. Our declining Sunday school attendance attests the need of educational undergirding. Our empty pulpits cry out for a prepared leadership. Great population shifts with unmet religious needs speak of the necessity of moving forward. Debts that hamper the causes and crush the work must be removed. This is the continuing work which is faced with the emergency of continued and efficient life. This continuing work is expressive of the finest of our religious passion and is the outreach of a stabilizing force in a world gone mad.

THE second emergency deals with factors resulting from the war. Many thousands of the men of our brotherhood are to be found in military camps. We must assist the churches in adjacent communities to serve them. Thousands of our people are to be found in defense communities. These must be ministered to by the church. The living expenses of nationals on our fields have multiplied many times. Even the simplest of food is beyond the reach of many, and their meager salaries must be augmented. Unexpected emergencies have arisen, such as the evacuation of missionaries, and the possibility of additional expense must be prepared for. In a time of national and international crisis is the hour to strike for the church. The church when all mankind is miserable must witness or die. Such a need calls forth a national and world-wide program of evangelism. The cost of travel has mounted. Missionaries must be returned to their posts. The cost of the administration of the work has increased but the work must be carried forward. Workers have broken under the strain. The cost of their care must be met. Missionaries have lost their equipment and their personal belongings have been torpedoed in ships. These must be replaced. These are but a few of the emergencies brought about by a national and international crisis.

Group at June Emergency Million national meeting in Indianapolis. From left: Carroll Roberts of Washington, D. C., Mrs. Frank Marler of Memphis, Tenn., and Dr. R. H. Miller of Washington, D. C.

As F. W. Burnham said in a national meeting launching the Emergency Million, *"This million dollars is not going to do it all, but it will help. We had presented to us the world situation, a world dominated by brute force; but put over against that was the idea of doing something by the way of love. To go out and meet brute force with brute force or to do as we are planning to do here—not force against force, but love against force, that is what all this means. There is not a gun to be bought in all this program, not a pound of ammunition, not a word or syllable of hate from beginning to end, but the love of Christ constraineth us."*

The call to our brotherhood is to join with the Christian forces of our world to stand steadfastly against those destructive forces and ideas that threaten to destroy civilization. Today the church is faced with such titanic tasks it must gird herself to meet them with Christ, love for hate, understanding for ignorance, brotherhood for intolerance and the Kingdom of God for nationalism. Despite what it may cost, our church facing such a sin-torn world must not be laggard in its sacrifice.

*Dr. Hawley is Director of Unified Promotion, Disciples of Christ.

Your Church in China

By EVA A. McCALLUM*

CHINA, broken, is now spoken of as either free, threatened or occupied, and each division or section has its own specific locality, its own recent history—still in the making—and its own peculiar problems. Picture that long coastal stretch from Manchuria down to Hongkong in the far south—all ports, all railroads now dominated, if not completely controlled by the Japanese Army. That long stretch must be continuously guarded by thousands of Japanese sentries. And these sentries are continuously being killed by bands of Chinese guerillas who keep within constant tampering-distance of the railways, and who work under cover of darkness. China's government, its money and its army is entrenched in the mountain strongholds of the southwest, tenaciously holding on and fighting on in a desperate hope and belief that right and justice will ultimately win out in this war which is now in its fifth year.

The missionary group working throughout vast China are very definitely pro-Chinese in their sympathies. In fact, some of them are so very loyal to the Chinese government that they have looked askance at their fellow-missionaries who remained in their stations in occupied areas, dubbing them "slackers." "You in occupied areas are helping the Japanese win this war," they argued. "Your presence there tends to create stability and order which the army wants. Come on out to free China to pioneer with us among these backward people and help care for the needs of the 40 million refugees who have come in from their homes in east China." Those missionaries who either remained in their stations or returned shortly after its occupation, did not stay by merely to save or guard mission buildings (although it actually resulted in this); much less did they remain to assist the army in its control. It was inevitable in all large cities, as it was in Nanking, that thousands of Chinese should have to remain to face whatever might come. And these folk, in desperate straits, needed and were just as worthy of shepherding as those who left. Far-seeing people have caught the challenge of all three of these areas and actually all three areas have their share of missionaries today.

Three years ago no one could have foreseen what has actually happened—that Christian churches everywhere would be so sought after. Little did missionaries who remained at their posts during its occupation realize that by ministering to the immediate needs of these people they were going to make more Christian converts than could have been gained in scores of years of preaching. Yet statistics prove this to be true.

*Missionary to China with The United Christian Missionary Society, now on furlough in America. Mrs. McCallum's husband, James H. McCallum, is one of the group continuing in service in Nanking.

From left: Mrs. McCallum, Harlan, David, Robert, and Mr. J. H. McCallum

American Christian missions pioneered in educational and medical work in China which in turn stimulated and paved the way for the later establishment of government schools and hospitals. These Christian schools and hospitals met a crying need; and although the response was not immediate, yet the wedge kept steadily growing wider and deeper as fear and prejudice gradually gave way to faith and confidence. Now for many years mission schools and hospitals with their high standards of efficiency have held an enviable position in China. Our Disciples schools can match those of any other mission. Chinese are proud to say they are graduates of our Chung Hwa, Tsong Ing or Ruh Chuing High Schools; or of Ginling College, or the University of Nanking, all of which you have helped support. Our two hospitals rank among the best in the country. Thus has been laid a good, solid foundation for the growth of Christianity.

But the church has had a more difficult grade to climb—it has taken more than the same amount of time to prove itself. The church in which you and I grew up is foreign to these people. Moreover, corporate worship was totally unknown to them until Christianity introduced it. It does not seem strange, therefore, that today China has far more Christians than she has church members. Christianity has definitely made its appeal to the Chinese and has won its converts. But the church has been less appealing, less attractive. Statistics tell us that one out of every 100 Chinese is a Christian. Hundreds of well-educated Chinese now are professing Christians. Every seventh Chinese in China's latest *Who's Who* is a Christian, but many of these have no church connections or responsibilities. Many of the church members themselves have not taken their membership very seriously; they simply are not church-conscious or church-minded. I am very strongly of the opinion that despite its weaknesses and its mistakes the church is absolutely vital and necessary if Christianity is to grow and develop and be influential.

WORLD CALL

In troublous times people the world over flock to their churches and temples, falling back to a fuller dependence upon God and religion. And so it is in China today. The church is coming into its own and proper place. Why? Because Christians—not Buddhists or Confucianists—gave a practical demonstration of a religion that works. Unprecedented opportunity confronts all churches. New Christians added to all communions the past four years would likely run into tens of thousands. These trying circumstances have led our older Christians to reach new depths as well as greater heights in their own religious experiences. In their dire need they have called upon our Christian God and he has not failed them, but has proved a very real help in time of trouble. And so enthusiastic are they to learn from actual experience that Christianity works, that they eagerly tell others about it, publicly as well as privately. It has produced a spontaneous religious revival such as few of us are privileged to witness.

Most of these new Christians know nothing about our church or its history. This is their first contact with it. An interested Mohammedan woman comes with a hundred and one questions, pork-eating not the least of her worries. Young men come admitting they have accepted their family's ancestor worship in the home unquestioningly—what about filial piety and ancestor worship, anyhow? Another comes asking why there are so many different kinds of Protestant churches. These are but a few of the questions that come continuously and some we answer with a great deal of humility. Yet we welcome their questions; they reveal a healthy and intelligent curiosity. They also very often cause us foreign missionaries to pause to rethink and reconsider some of our own so-called Christian customs.

Looking at church history, we find that every time the church has been transplanted it has taken on fresh, new vigor. Each country to which it has gone has made to it some particular contribution. And certainly China will make its peculiar contribution too. In its present stage of development we watch eagerly its adaptation; for there are many problems to be solved and many interesting experiments being made. How can Christianity change ancestor worship into family worship and stress "Honor thy father and mother" in such a way as to satisfy those who are so thoroughly trained in filial piety? How can we help the people to rid themselves of all the superstitions which warp their minds and grip their souls with fear? This is more of a real problem than it may seem to the folk of scientific America. When people move, when couples are married, when babies are born, when someone dies—all kinds of superstitious precautions are taken. They are afraid not to take them. Before true Christians are made these superstitions must be rooted out. It takes time, education and a lot of patience.

How is Christianity adapting itself? But one experiment is given. Our Christian funerals of the West are far too tame for the Eastern peoples, where they are accustomed to ceremonies lasting six weeks. When one of our elderly Christians, old Mr. Chang, died, his non-Christian sons felt quite unhappy and dissatisfied about using our American Christian custom of a brief thirty-minute service. Chinese custom keeps the coffin several weeks before burial, often right in the home. Each week priests, dressed in their elaborate ceremonial robes, richly embroidered and quite colorful, come to the home to march about the coffin, beating their cymbals, chanting their funeral dirges for an hour or two. These sons wanted to show this customary esteem for their father, but they didn't want to call in the Buddhist priests since the father had been a Christian. So they made a compromise. Our Chinese pastor offered to go to the home once a week as long as the coffin was kept and to hold a formal service of Christian worship. This was agreed to; every week scores of relatives and neighbors came in to pay homage to the deceased and heard for the first time the Christian gospel. It became a veritable six weeks' evangelistic campaign.

This gives but a mere glimpse into the work of an evangelistic missionary in China. Uppermost in the minds of all is the establishment of the church throughout the rural areas bordering our city churches. That is the challenge to our American churches today. In facing this challenge let us bear in mind that the church will function in China long after the government has taken over the responsibility for education and health of its people. Yes, long after America has ceased to send missionaries to China. Through the centuries wars come and wars go, political factions rise and fall, but the church with its divine purpose and mission will continue to spread and develop. Christianity has its roots in the church, and without the church we cannot expect to build a Christian world.

With these great crowds of eager young people filling our churches our Christian mission has been faced with a real dilemma. With the majority of our trained Chinese leaders in free China, heavy responsibility has again fallen upon the foreign missionary. With only three men in evangelistic work, no new ones having been sent out since 1922—18 years ago—we find ourselves utterly swamped. For years evangelistic and church work in our stations has been rather discouraging. The Chinese wanted and patronized our schools and hospitals but they did not rally to the church. American supporters of our work out there no doubt wondered why the annual reports from China gave so few converts and baptisms—you became discouraged too. Now that the tide has changed and is sweeping so many new folks into the church family, they are thrilled at the reports that continue to come. After fifty hard, plodding years in China, building good, solid foundations, we are now faced with a tremendous opportunity. Despite the uncertainties of the immediate future and the danger and the sacrifices of the missionaries, the enthusiastic crowds of earnest, new Christians have caught the vision and they cannot but press on. May God give to American Christians his vision of the world as he sees it and of our responsibilities in it.

The Minister's Stake in the Pension Plan

By PAUL G. PRESTON*

Paul Preston

THE pulpit committee had completed its task. The "trial sermon" had been satisfactory. The dinner occasions in the homes of two leading families had demonstrated the young minister's social acceptability. The watch dog of the treasury and the brother whose faith was couched in the terms of time-honored shibboleths were both satisfied as to their prospective pastor's piety. The leader of the women's work was confident of his cooperation and the young people were impressed by his cordiality. The young minister had accomplished the seemingly impossible. The call was extended to him and he accepted.

The Old Elder Speaks

Then it was that the old elder whose faith and wisdom had accumulated through the years, came to his new pastor with the statement, "Ben, if you are not already a member of the Pension Plan we will expect you to begin membership. We want the protection. Our church has been participating since the beginning of the Plan in order to meet our full obligation for the support of the ministry. We know, Ben, that all ministers close their active service in one of three ways, through untimely death, total permanent disability, or old age retirement. The only way that we can be certain that you or yours will have continued support when one of these three experiences closes your active ministry, is for both you and the church to have fellowship in this cooperative enterprise."

Contributory Plan Needed

The old elder's observations have been substantiated by ministerial experience. Prior to the inauguration of contributory retirement plans in all of the large communions it was the same old story of poverty and penury with a tantalizing pittance of ministerial relief. The dignity of the office of God's ambassador cannot be maintained by abject dependency. A modest regular support must be available for his loved ones in event of his death, as well as for his own subsistence in the event of total disability or old age.

Two Out of Three Reach Retirement Age

It should be known by every minister that about 66 per cent of the young men entering the ministry will live to retire from active service because of age. The other 33 per cent will die while in active service or after a period of total permanent disability. No minister, church, or actuary can say which exit any minister will use. But slightly over two-thirds of all who enter upon the calling will need support after retirement for approximately twelve years before death closes the chapter. There will also be left a widow whose average span of life, after the minister's death in retirement, will be four years.

Comprehensive Plan

The benefits of the Pension Plan provide a monthly pension for a minister's widow and minor children whenever his death occurs, whether in active service or during retirement, because of age or total permanent disability. The question is sometimes asked why the cash death benefit, amounting to three-fourths of the annual salary, but not to exceed a thousand dollars, is paid only when a minister dies in active service. This feature of the Plan's protection is charged to the current dues of the year during which the minister dies and is a group insurance item. When the minister retires or is totally and permanently disabled he ceases to pay dues. The dues payments that have been made by him and for him are set up in reserves to guarantee his monthly pension and also the pensions of his widow and minor children.

Burial Fund Available

A special arrangement is offered to each member coming to retirement or going on permanent disability whereby a burial fund is made available for either the member or his wife, or both. This is done by a small reduction of the monthly pension. The reserve interest on the reserves set aside to create the burial fund is paid each month as a part of the pension and the amounts set aside are of course eventually paid as the member designates. To handle this feature of the Plan's protection in any other way would increase the cost of the current dues, or reduce other benefits.

Dues Based On Salary, Not Age

In considering the matter of support for aged or disabled ministers or the survivors of ministers, the unchanging factors that constitute the average experience confronting the ministry should guide both the minister and the church. This experience is answered in the features of the Pension Plan. To illustrate, the dues are based on the salary and not the age of the minister. Salaries go up and down but the pension credits established by a minister while receiving a higher salary are not forfeited if his salary is reduced. The pension credits follow the salary curve, and are established by the payments made at the time.

Half Salary Provided in 35 Years

The retirement pension of any minister will be one-seventieth of the total salary upon which both the 2½ per cent and the 8 per cent dues have been paid. This

*General representative of the Pension Fund of Disciples of Christ.

will produce in thirty-five years, a pension amounting to one-half of the minister's average salary. As to the death and disability protection the Plan has been socialized. The dues paid by the churches on the higher salaries help to provide the benefits for the ministers receiving the less than average salary. Thus the strong help to bear the burdens of the weak.

Reasons for Beginning Now

Every minister not yet a member of the Plan should begin at once. First, because he is certain to need the benefits of the Plan. Second, because the entire ministry faces the same need and only through the unanimous cooperation of the ministers can the Plan be made effective for all. Third, because for his own 2½ per cent dues he will receive a larger return than the same amount of money will provide if invested elsewhere. This is true because there is no charge against his 2½ per cent dues for overhead. They are accumulated at compound interest and if this total accumulation is not returned in regular benefits the balance will be paid to his estate. No commercial company can do this. Fourth, the cooperation of churches is dependent upon the minister's leadership. The minister has a moral obligation to lead the church through example and teaching to accomplish that which the Lord ordained in respect to the support of the ministry in old age as well as active service.

Some congregations will be slow to follow but eventually the recognition of obligation and need will cause them to act. Faith that the church will recognize divine obligation and fellowship in doing his own part is the essential contribution that every minister can and should make.

Why I Like My Preacher

By WILSON ROWLAND*

I HAVE been asked to write a few lines on "Why I like my Preacher." I will try to create as clear a picture of that as I can.

1. I like my preacher because he chooses good sermons. They can usually be understood by both young and old.
2. My minister is liked by all because all of his work is not in the church itself. Every free day he has, he is visiting homes and attending meetings.
3. All young people like my preacher because he does work with them. In the past he has conducted several weekly young people's Bible classes.
4. I like not only my preacher but his wife too. She helps him with most of his work aside from preaching. She has done some of that too, though. She once told some stories for the young children during church. She goes along on all social calls and is a great help.
5. Everyone likes my preacher because he is friendly and sociable. He likes to go on picnics and have a good time.
6. I like my minister because he has a dog. It is a black cocker spaniel and very friendly. It has been taught many tricks.

This is my idea of what goes to make a very good preacher. I think everyone will agree.

*Wilson Rowland is the thirteen-year-old grandson of Dr. Bert Wilson of the Pension Fund.

How to Observe the Week of the Ministry

October 12-19

1. Announce the dates early in September, October 12-19.
2. Preach a sermon on The Office of the Ministry, or Partners in Preaching, or The Third Ordinance, or Keep the Ordinances.
3. Use Responsive Reading, "The Enduring Word," either October 12, or October 19. Call attention to data on back page.
4. Use mid-week meeting for study or discussion of the ministry as the pioneers and leaders in building the kingdom. Prayers for ministers and missionaries throughout the world.
5. Emphasize Pension Plan Recruitment Week. Explain the protection offered to both minister and church. All ministers not members, all churches not paying, are urged to begin membership during the Week of the Ministry, October 12-19, or plan for membership at an early date. *See minister's and church's card of Intention for Membership.
6. In October Church Board meetings, it is suggested that:
   a. If your church is a member, have a short statement of the satisfaction of fellowship in this brotherhood cooperation.
   b. If your church is not a member, discuss plans for early beginning of membership.

   Note: a pamphlet, "A Banker Speaks," will be sent for use of Board members upon request.
7. While the Week of the Ministry is not a week for raising money, any belated payments on pledges or gifts on Partial Funding for the care of aged ministers, may be collected and sent in.
8. Report any high points of the Week, new memberships, etc., to the Pension Fund, P. O. Box 1635, Indianapolis, Indiana.

Pension Fund Notes and News

THERE are four beneficiaries of the Pension Fund living in England and one in Scotland. Two are 74 years of age, one 75 and another 92. Checks sometimes take over thirty days to reach them.

One of them writes: "Many thanks for the cheque to hand. I am so very grateful to you for it. A terrible raid over the town where I have been staying with my son who is evacuated there. It forms on to Coventry and their house badly damaged and here in London it is very unsafe. Except one sees, it is hard to believe. Dear old London is so terribly mutilated and the damage covers so many miles."

"When your special delivery letter containing the $1,000 Death Benefit was delivered to_____at her home I happened to be there with her and her daughter. The check was much appreciated. She remarked that would take care of the expenses of Brother_____'s illness and the funeral, which were something over $800.

"I think if preachers and church members could have been present they would not hesitate to carry the Pension Fund."

"Our Board has instructed me to extend their vote of thanks and appreciation for the Christian way the matter of Brother _____'s pension and death benefit were handled, and to tell you it was like an angel's visit to the family. They had no idea they would receive any such sum as $1,000 your board sent them, and they were gratefully surprised.

"We do appreciate the Pension Fund more than ever, and no pastor who serves us will be without it."

An aged widow, receiving a small pension, writes:—"I am enclosing $5.00 for Aged Ministers' Fund. My late husband has a brother still living, age 88 years, who served faithfully many

(*Continued on page* 32.)

A New Emphasis on Week of the Ministry

By F. E. SMITH*

TIME marches on. The march of events changes the plans of men and institutions. Such a change now takes place in the Pension Fund.

Since beginning its active operation in 1931, much of the promotional activity has been centered around raising money for the old minister in the form of Ministerial Relief and Prior Service.

F. E. Smith

The big campaign for the $8,000,000 was slowed down by the long and severe depression. The second attempt, known as Partial Funding, had the field for two and a half years, ending June 30th. Collections from individual churches in completing their goals will be continued, but the time limits of the campaign as such have now expired.

New Emphasis, New Significance

The Week of the Ministry therefore, *October 12-19, 1941,* takes on a new emphasis and significance. It becomes an educational week on the work and office of the ministry. Christ called his Apostles to preach. He taught them to preach. He was the great teacher. His commission was "Go preach." Paul said, "How shall they hear without a preacher?"

This means that the modern church must have a new appreciation of preaching and the necessity of undergirding the preacher. The church must realize that the ministry is called of God, prepared through long years of study for their God-given task. They are called, and trained, and ordained, to be messengers of the living God.

Ministers Must Live

If they preach, they must live. They cannot become traders in the market place. The church supports them, to keep them free from such economic concern. If they live, they will grow old. When they grow old, they can no longer serve. Hence the necessity for a business-like cooperative retirement plan.

The Pension Plan

Such is the Pension Plan. The minister out of his meager salary is required to save 2½ per cent as Pension Plan dues. The church or churches he serves are asked to pay an amount equal to 8 per cent of the minister's salary. These two amounts provide protection in active service, for total and permanent disability, and a retirement pension for the minister and the widow when they are old.

Pension Plan Recruitment Week

The Week of the Ministry is a good time for the enlistment of both ministers and churches not members of the Plan. Among other emphases, it is to be known as Pension Plan recruitment week. Such ministers and churches are urged to begin membership, or at least sign up for an early membership, not later than January 1, 1942. This is a move toward a more complete participation in this much needed enterprise. Let it be a real decision day by both ministers and churches.

The Infallibly Safe Course

This Plan, if it could be made unanimous, would solve for the long future, the unsolved problem of the old age care of our ministry. Ministerial Relief was tried for over forty years. It is still being partially used. But no plan for Ministerial Relief can ever solve the total problem. The Pension Plan can.

Why should we not, then, get unanimous cooperation in the only plan that offers total coverage and total solution for all ministers, all missionaries, all of our college teachers, all full time Christian workers and their families? It would seem that these workers and their churches, or organizations, would not hesitate longer to join with all others not yet enrolled, and follow the course which is surely the infallibly safe course.

The Fruits of the Plan

Let it be tested by its fruits, its results. The results of the first ten years of the Plan are most encouraging. At December 31, 1940 there were 616 beneficiaries: 303 were aged retired ministers, 42 were totally disabled, 216 were widows and 55 were minor children. The total paid to them in the one year, 1940, was $142,510.10. And in the ten year period the total paid to all Pension Plan beneficiaries was $963,907.35. Remember, this is not ministerial relief, not prior service, not partial funding money. It is all paid as benefits from the Pension Plan 2½ and 8 per cent dues. It is a great record for the first ten years.

Plea for Fellowship

This new emphasis, the necessity for preaching, the fruits of the Plan, the infallibly safe course it presents, all argue for a larger Pension Plan fellowship. The "fellowship of the saints" can be made real through cooperation in this program.

May the *Week of the Ministry, Oct. 12-19, 1941,* long be remembered for a new achievement in fellowship of ministry and churches.

*Executive secretary of the Pension Fund of Disciples of Christ.

The Churches and Our Men in Service

By H. G. HANEY*

EVERY passing day brings a new significance to the expression we have been using so glibly these days, "the national emergency." The events of every week are cumulative. When we recall that for the present and perhaps for the next five years a million or more young men will be called every year into selective service in some of the various branches of the armed forces of our country, and when we see as many more engaged in the production of armaments or the articles necessary for national defense, and when we know that all this means at least half of the young manhood of the United States, this "national emergency" begins to dawn upon us.

Not only is the dislocation of so many of our young men and their concentration in camps of various kinds so disturbing just now, but war times always bring disillusionments to youth. Does it all mean that we shall forever demonstrate our stupidity by going to war in every generation? Is there no era of peace? And so this emergency strikes at the very heart of the faith and idealism of our young people today.

There is a growing demand to reverse the age-old maxim and say now, "In times of war, prepare for peace." Within this great band of dislocated, concentrated youth, is to be found the leadership of the churches of tomorrow. It becomes imperative, then, to conserve the youth, preserve their faith, and keep them in touch with the church even now, if we are to have their leadership in the days ahead, when the world's sanity returns.

It is because so many of us are feeling that the "times are out of joint" that the Disciples of Christ, in conjunction with the other religious bodies of America, and in addition to the quickening of our work all along the line, desire to make a special effort to serve the men engaged in national defense. Accordingly, under the auspices of the home missions department of The United Christian Missionary Society a representative committee has been chosen, F. H. Groom, pastor of Franklin Circle Church, Cleveland, Ohio, as chairman, and the author of this article as field representative, with an eye single to this specific purpose. It is proposed to serve the men of the armed forces and the industrial areas affected by defense programs in every way possible, using the churches of the areas as centers.

I am constrained to believe that the Disciples of Christ will want to exert themselves in full measure to make the church we love vital to these young men at this critical juncture in their lives. It is not merely because other religious bodies are serving so effectively, but more because we would take our full share of this national responsibility. The fullest cooperation of all our churches is anticipated.

There are some convincing and urgent reasons why this service should be made as effective as possible. In the first place, if we cannot at this time demonstrate the vitality of Christianity expressed through the church to these young men when its services are so sorely needed, we need not dare to hope to secure their loyalty to that institution either now or when the crisis is over. And, too, if these fine young men must ask, "Where is my church?" at a time when they see so many other organizations rendering splendid service, they have lost their faith in and respect for the church as a vital institution in the affairs of men, and when they return it will not be so much their antagonism to the church that we shall fear, but rather their ignoring it, which indeed is worse.

Committee on Religious Work Among Men Engaged in National Defense. From left: W. M. Wickizer, Carroll Roberts, H. G. Haney, F. H. Groom, Kenneth Bowen, John A. Tate, W. R. Walker, James Crain

It seems to me imperative, therefore, that the church of the living Christ shall follow her young men in this emergency. It is a plastic period. Love and service expended now will bear double results. Christians everywhere will want to realize the significance of small services. It may be that many of us will be compelled to re-evaluate service, to see what is real, and what is hollow. The shadowy hopes of large congregations or of increased offerings may prove mere mirages. On the other hand that personal service of "man to man" will bear fruit a hundredfold. Counselling, advising, sharing, playing, praying—these are the doors open to all of us at this time.

My own faith in young manhood was richly rewarded in the last war. Leaving the seminary to join the armed forces I shared their lot for 25 months. I was associated with them under all circumstances at home and abroad. One need make no brief for their piety. But their genuineness, their soundness of heart and life, their ready response to the ideals of our Christian religion, so strengthened my faith in my fellow-men that I wanted to re-enter the ministry immediately. I contemplate the same reaction now, and it is a high privilege to serve them in this capacity.

*Recently resigned from a twenty-year pastorate in Richmond, Virginia, to become field representative of the Committee on Religious Work Among Men Engaged in National Defense.

Congreso Internacional de Educacion Cristiana

By ROBERT M. HOPKINS*

"EL primero Congreso Mundial a Mexico vendra a orden!"—With these words the first representative International Christian gathering to be held in Mexico was called to order on Wednesday, July 16. Distinguished representatives of the evangelical churches in Mexico had attended ecumenical gatherings in other parts of the world, but for the first time a representative world assembly was now to meet in Mexico. It seemed quite remarkable to some of those present who knew that in recent years this nation had not welcomed foreign-born ecclesiastical leaders. Now they were present in large numbers, having come from twenty-nine nations representing both hemispheres and such widely separated areas as China and Burma in Asia, Belgian Congo and the Gold Coast in Africa, Lithuania and Czechoslovakia in Europe, many of the republics in South America, Central America and the West Indies, in addition to those from the United States and Canada. Altogether a thousand delegates were registered, the largest foreign group coming from the United States, which was well represented both denominationally and geographically.

Meeting in Historic Church

Official welcome was extended both by a representative of the National Government and by a representative of the National Evangelical Council. There could be no doubt that Mexico generally was glad to have so representative a world gathering assemble in its midst. The general sessions met in the historic Methodist Church on Gante Street, *"La Santisima Trinidad."* This building was originally a part of the palace of the Emperor Montezuma. After the early conquest it became a part of the great Franciscan monastery. It was highly significant that this first world-wide assembly of evangelical Christian leaders should meet in a building that once housed the Franciscans who are the missionary monks of the Roman Catholic Church. After the Mexican government sequestrated the church property, this building became for a time the possession of a theatrical company, the Chiarini Circus. In 1873 through a fortunate set of circumstances it was purchased by the Methodist Mission, and while now once more nationalized and in the hands of the government, it is used as a place of worship and instruction for one of the most influential Protestant congregations in the republic. One of the church organs in Mexico at the time the Protestants obtained this property called attention to the fact in these words:

*Doctor Hopkins is president of The United Christian Missionary Society and was formerly secretary of the World's Sunday School Association which called the International Congress on Christian Education in Mexico City in July.

—*Virgil A. Sly*

Reading from left: (Seated) Mrs. Mae Yoho Ward, Dr. Robert M. Hopkins of Indianapolis. Miss Pearl Gibbons and Mrs. H. T. Holroyd, missionaries in Mexico.

(Standing) T. T. Swearingen of Indianapolis; Paul C. Kepple and Howard T. Holroyd, missionaries in Mexico.

Each Time Worse

It is said that the Protestants have purchased the Chiarini Circus. As is known, this place is formed out of a patio of the Monastery of San Francisco, the venerated saints of Balaunzaran and Pinzon! You will wander lamenting around that place which was sanctified by the presence of the sons of San Francisco, and which is profaned in a descending scale by rope dancing, immoral shows, licentious balls, and the ceremonies of a dissenting sect which is the enemy of the church. It is real profanation, but it cannot be remedied, for power protects the profaners.

Challenging Messages

The sessions of the Congress were quite similar to those which have characterized World's Sunday School Conventions in many parts of the world. Dr. Forrest L. Knapp, the new general secretary of the World's Sunday School Association, deserves general appreciation for his able planning. Spanish and English were the official languages, and many delegates and speakers used fluently both languages. Dean Luther A. Weigle, outstanding exponent of Christian religious education, and Dr. E. Stanley Jones, outstanding exponent of Christian evangelism, were the headliners. There were also scores of other well-known leaders who brought challenging messages and led the innumerable conferences which characterize a convention of this sort. It is worthy of note that the three messages dealing with the established age groups in religious education were brought by representatives who came from lands outside North America. Dr. Ralph T. McLaughlin of Egypt gave the address in behalf of the children of the world; Miss Hypatia Ycas of Lithuania, a prominent delegate in the Amsterdam (1939) Youth Conference, spoke in behalf of youth; and Miss Marie Aguirre of Chile, addressing the assembly both in Spanish and in English, gave the message in behalf

of adults. Mexico, of course, was well represented both upon the program and in the delegation. It is gratifying to note what a fine staff of religious education workers have responded to the leadership of G. Baez Camargo in Mexico within the last ten years.

The "Who's Who of the Congress" made interesting reading. It gave the names of registered delegates, some 900 being listed. Of Smiths there were but five, Browns but three, and only one Jones, the well-known E. Stanley. The more frequent names were Alverez (8), Carrillo (7), Garcia (11), Gomez (13), Gonzalez (9), Lopez (12), Perez (9), and most numerous—Rodriguez (18).

Illiteracy Must Be Removed

There were many outstanding addresses, but perhaps none made a deeper impression than the challenge issued by Dr. Frank Laubach of the Philippines. He spoke in behalf of "The Half Who Cannot Read." "Not the half, but the more than 62 per cent of the population of the world, are those in whose behalf I plead," said this distinguished apostle of light and learning. And he pointed out that among non-Christians for whom the Christian forces of the world seek to render special service, more than 90 per cent are illiterate. Dr. Laubach challenged the World's Sunday School Association to make the removal of illiteracy one of its major educational ministries.

Evangelism and Religious Education Defined

The Congress in Mexico City was preceded by a three-day session of an enlarged North American Administrative Committee of the World's Sunday School Association. In the comfortable Chula Vista Hotel of Cuernavaca, some fifty miles from Mexico City, one hundred and fifty carefully chosen men and women met and planned an advance movement in behalf of Christian education around the world. Five commissions guided this conference into fruitful thinking and planning. The commission on field program was headed by Dr. Eric M. North of the American Bible Society. The commission on education of workers was headed by Dr. Milton C. Davis, president of the Union Seminary of Mexico. The commission on interchange of information was headed by Dr. Wade Crawford Barclay of the Board of Foreign Missions of the Methodist Church. The commission on curriculum was headed by Glenn McRae of the Christian Board of Publication. The general commission was headed by Dean Luther A. Weigle of Yale Divinity School. All of these commissions held most interesting sessions and made constructive reports. The general commission, under the chairmanship of Dean Weigle, while not making as constructive a report as some of the others, indicated in its statement of findings that it had had a most profitable period of discussion. Both in the Congress in Mexico and in the preliminary Cuernavaca Conference, Dr. E. Stanley Jones made this statement:

> There have grown up in the Christian church two great emphases: evangelism and religious education. In some quarters, on both sides, these two have been looked on as antagonistic, and that antagonism still exists though diminishing. Evangelism has said that life gets on by a crisis, the crisis of conversion. Religious education has said that life gets on by continuity, by growth. Each has held a great truth. The analysis was necessary to call attention to that neglected truth. But each has been a half-truth. We now see that life gets on both by crisis and by continuity. We must provide for both in our method of religious education. Now, that the analysis has been made and established, we must go on to a synthesis. The time has now come to heal the breach. We must unite these two streams into a living blend. For each needs the other. As the church in China has said: "When all religious education becomes evangelistic, it will be successful; when evangelism becomes educational, it will become permanent."

—Virgil A. Sly

Three of the Disciples who attended the Congress in Mexico City. Reading from left: Glenn McRae of the Christian Board of Publication, Mrs. Mae Yoho Ward of The United Christian Missionary Society, and John Harms, formerly with the United Society and now executive secretary of the Council of Churches and Christian Education of Maryland-Delaware.

In the course of the discussion, Dr. Jones was asked to give his definition of Christian education. He replied—"Christian education is a means of creating faith in an acceptance of Christ as Savior and Lord, and of stimulating and guiding growth in Christian faith and life." Dean Weigle was asked to define Christian evangelism. He replied—"Evangelism is the articulate witness of the gospel of Christ with a view to inspiring faith, securing commitments to God through Christ and promoting growth in Christian conduct and character." Certainly these two definitions do not indicate that the gap between Christian evangelism and Christian education in the minds of these two leaders would be difficult to bridge.

Festival of Music

The International Congress reached its climax in Mexico City on Saturday night in a festival of music presented in the Palace of Fine Arts. This building, the most beautiful in Mexico, and one of the most beautiful in the Western Hemisphere, is also the property of the National Government. Religious gatherings are not permissible; and in offering the building to the management of the World's Sunday School As-

sociation, emphasis was put upon the fact that the program to be presented must not be a religious program. A well-trained chorus from the evangelical churches and an excellent orchestra under the leadership of Miguel Meza presented a most inspiring program of music that was thoroughly acceptable to the authorities. The opening hymn sung by the chorus accompanied by the orchestra was "Ein Feste Burg," the grand hymn of Martin Luther, and the entire second half of the program was from Handel's *Messiah.*

Disciples of Christ Well Represented

The Disciples were well represented both in the Cuernavaca Conference and in the Mexico City Congress. There were fifteen Disciples at Cuernavaca and perhaps five or six times that number in the Congress. On Saturday at noon the Disciples were invited along with other church groups to have a special brotherhood gathering. Under the leadership of our veteran missionary in Mexico City, F. J. Huegel, some sixty of our brethren assembled in his home and then were entertained with a delightful buffet luncheon by Mrs. R. J. Coverston, a friend and neighbor of Mrs. Huegel.

Mission Stations Visited

In company with Mrs. Mae Yoho Ward, our new executive secretary for Latin America, Dr. T. T. Swearingen, executive secretary for the department of religious education, and Virgil A. Sly, executive secretary of the department of financial resources, we were able to visit during the week preceding the Congress our mission stations at San Luis Potosi and Aguascalientes. The story of that visit must await another report. We were happy to have a number of missionaries from both places as well as a number of the Mexican leaders from our various fields in Mexico present in the Congress in Mexico City. They joined heartily those from the United States, Puerto Rico, the Philippines and elsewhere in the brotherhood gathering on Saturday afternoon. This gave us a fine opportunity to present Mrs. Ward to the group and to tell something of our hopes and plans concerning the development of our brotherhood work in Mexico for the future.

Colleges Elect Presidents

Henry G. Harmon

Harlie L. Smith

TWO Disciple Colleges elected presidents during the summer. Doctor Henry Gadd Harmon was named as the seventh president of Drake University, Des Moines, Iowa, on June 19. On July 21 Harlie L. Smith was chosen as president of William Woods College, Fulton, Missouri. Both elections were by unanimous action of the respective boards.

President Harmon succeeds the late Dr. Daniel W. Morehouse, member of the Drake faculty for nearly forty years and president since 1923. Since 1934 Doctor Harmon had been president of William Woods College where he had made an enviable record in the field of education and business administration. Drake's new president comes to his new responsibilities well prepared. A graduate of Cotner College, where his father, Dr. A. D. Harmon, was president, he did graduate work at Transylvania and received his Ph.D. from the University of Minnesota. Dr. Harmon takes office September 1.

Harlie L. Smith goes to the presidency of William Woods after two years as executive secretary of the Board of Higher Education of Disciples of Christ, a position he has filled with distinction. He was formerly a member of the faculties of Culver-Stockton College and of Transylvania. Mr. Smith has also had business experience, having served as vice-president of a Lexington, Kentucky, trust company. The new president of William Woods did his undergraduate and some of his graduate study at Transylvania. He also did graduate work at Columbia University. While Mr. Smith begins his new work September 1, he will continue to give leadership to the Board of Higher Education until his successor is named.

As a Pastor Sees World Call

By CLEVELAND KLEIHAUER*

THE Hollywood-Beverly Christian Church has come to regard WORLD CALL, not as optional, but as required reading. It is obvious that the first step toward making interested church members is to make them intelligent church members.

WORLD CALL is the member of our church staff that teaches our members the total program of the church. We have an increasing appreciation of the vital ministry of WORLD CALL so that our ultimate goal is "A WORLD CALL in Every Home of the Church."

WORLD CALL helps to create the international mind. Christian folk must, above every group, cultivate the mind which rises above national, race and color lines, and which seeks to appreciate, understand and serve the humanity of the whole wide world.

WORLD CALL is the *Reader's Digest* of Discipledom. It brings in literary splendor and in editorial skill, a complete and well-balanced picture of all areas of our interest and of all fields of our operations. It brings in focalized form the wide sweep of our brotherhood activities.

WORLD CALL creates a brotherhood consciousness. It is the cement of good fellowship in the common tasks of our people, which binds us heart to heart and life to life in the strength and power of group-mindedness. Isolation, individualism and provincialism are deadly to a Christian church. The gospel breathes brotherhood in its spirit, universality in its vision, and cooperation in its task. Fortunately WORLD CALL stimulates, inspires, and strengthens all these qualities so vital, so necessary, to a great and useful church.

*This article is a digest of the remarks of Dr. Kleihauer at the WORLD CALL "After-Luncheon Program" at the St. Louis Convention.

The Individual and Democracy

By GEORGE EARLE OWEN*

AT THE base of our democracy is a belief in man. There is a conviction that the ordinary man has enough reason and intelligence to determine the way he shall be governed. It is assumed the average man has the ability and right to rule himself. Democracy is grounded upon this belief in the individual man and his illimitable possibilities as well as in man in general or some class of men.

The two foci of practically all forms of society and government are the individual and the community—the individual and the state. In totalitarian forms of government the focus is upon the state. Except to become agents of the state or important tools in industry the individual is subordinated. The individual is primarily a means, and the state (fascism) or race (naziism) or class (communism) is the end. In a democracy the individual, not the state, is the highest good, the end toward which all goals move. In a totalitarian government it is assumed that man is made for the state; in a democracy it is assumed that the state is made for man and the individual and his development is the ultimate end of all means and endeavors. In a dictatorship the state—or rather an elite group who control the state, centered perhaps in one individual—is the master, and all other individuals are servants of this master. In a democracy the state is, or should be, the servant of each individual, and the final power to elect or impeach is in the hands of the people.

Democracy a Way of Life

Democracy is more than a form of government. It is a way of life which endeavors to provide participation for all in the processes of government—participation commensurate with the individual's willingness and ability to bear responsibility. It is a government of the people, for the people, by the people. As a cooperative way of thinking, working, and living together by mutual agreement, a democracy tries to make ample provision for the free exchange of thought by freedom of press, speech, and worship. Each person is restrained only by consideration for his neighbor.

The strength of a dictatorship is its control of the democratic channels of free social intercourse. Democratic action is determined by a majority decision which at the same time respects minority opinions and groups. Therefore changes are made by persuasion rather than force. In all this the appeal must be made to the individual citizen. A democracy may be defined as a form of social arrangement which recognizes and preserves individual liberty while at the same time it conserves social solidarity. It is a type of community life which assays to reconcile individual needs and desires with social needs and aspirations into the greatest good for the greatest number of people over the greatest period of time. It is the best social matrix in which individual self-realization can be achieved.

*Religious Education Director of the Chesapeake Area.

Democracy and Man's Worth

Deeper than this faith in man's reason, intelligence, and capacity for freedom is the belief in the moral worth and dignity of every human being and a real respect for the individual and his opinions. The heart of our democracy is this respect for personality. No democracy can long endure that is not grounded in a genuine respect for every man as a personality—the individual who lives next door to you, the person who worships Buddha, even the Nazi soldier who marches into defenseless countries. The foundation of democracy is this belief in the fundamental equality and brotherhood of all men which requires that every man be treated with as much respect as a man deserves as a child of God regardless of his creed, race, nationality, or culture. The foundation and fallacy of fascism is its distrust of man and its lack of respect for him as an individual, its assumption that the average individual is incompetent to think for himself or to determine the way in which he shall be governed.

This respect for personality and faith in the individual is rooted deeply in our Christian religion. We believe man should be treated with respect because he is a child of God. We believe he has an infinite moral worth and that he has illimitable God-given possibilities. Christianity and democracy cannot be equated, but they find a common ground in their respect and concern for the individual and their faith in ordinary people.

Making Democracy Real

If democracy is to have any meaning and worth for us as individuals it must be practiced in the home (Are you a dictator in the home?), the church (Is your church "run" by a few on an autocratic basis?), the school (Are you willing to support public education for all?), the community (Do you bear your share of responsibility for good community government?), and the state (Do you exercise your voting privilege at each opportunity?).

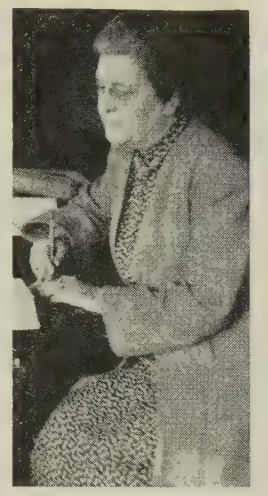
Democracy then is not some general spirit that hovers over a chosen people nor a form of government that extends unlimited freedom. But it is a personal spirit—the spirit of cooperation coupled with social action and responsibility. It is freedom, but freedom that carries with it obligations for service. There are no privileges without corresponding responsibilities. Democracy stands or falls at this point, the point at which the individual recognizes his individual rights as also his social obligations. In the final analysis democracy depends upon the unfettered diffusion of education and freedom for all. The ultimate appeal in a democratic society must be made to individuals; the ultimate success depends upon the way individuals respond; the final authority is with individuals like you and me.

Little Sticks of Dynamite

From an Address to Ministers' Wives at the St. Louis Convention

By LEILA AVERY ROTHENBURGER*

MINISTERS' WIVES—and having so addressed you may we put the appellation aside while for a brief time we think of ourselves as the favored laywomen of the church.



Mrs. Rothenburger

For right or wrong we know that the Protestant church does expect more of the minister's wife than of other laywomen. But as it places responsibility it helps toward accomplishment. In the church, as in the individual family, when a high goal is placed before a member the expectation of achievement brings to birth usually the qualities necessary for its consummation. The acceptance or rejection of this truth determines whether the life of the minister's wife will be a long series of irritations or of opportunities to build altars that will take her nearer to God.

What notes are to the musician words are to us. Here and there we find those who make word patterns that shoot into the brain like bullets, there to explode and plow up furrows of thought. As we think of the task of favored laywomen may we pass on three sentences that have been little sticks of dynamite under our thinking?

I

The first fell from the lips of a communist who tried hard to point the way to social salvation. Repudiating her creed with the claim that Christians have a superior way, we received the sting of scorn in, *"A Christian! You have nothing to fight for."* Truly her zeal had put us to shame. She was a woman under conviction, one so strong that it had made a social program her religion. What CONVICTION have we that as favored laywomen sends us out with burning zeal to convert others?

II

Before the effects of the first little bit of dynamite had died down a man by the name of Adolf Hitler let go another. Speaking to the youth of Germany he said, *"Young men of Germany, for your cause you must be willing to become lean as tigers, hard as steel, quick as lightning."* This means DISCIPLINE. "Out the window you must go" might well be called the theme song in the American home, school and church in the matter of discipline.

As we struggle with the problem of war we have an uneasy feeling when we know that the little group that among Protestants numbers only about one hundred thousand, is the minority that can speak with the authority that comes from an unbroken loyalty to Christian teaching. It is no happenstance that today the Quakers are in the lead in setting up youth conferences on the truth about war and in establishing centers for conscientious objectors.

When it comes to discipline in stewardship we have but to glance at the year books of Protestantism to see that the Nazarenes and the Seventh Day Adventists, groups low in the scale of comparative wealth, lead the way. If we consider stewardship of time we must turn again to a minority group that demands a period of missionary service from every member.

Discipline in prayer? Where is it? In the morning watch of youth conferences, in lowly missions, but strangely absent often in groups that would seem to give it most natural expression.

III

The third little stick of dynamite hit us at the Richmond Convention as we dropped into a back seat of a closing forum. What the source we do not know but the sentence was, *"How can I read the morning paper and be kind to my family?"* A silly sentence at first hearing, but how it does keep exploding! How can we read the things we must read and keep our poise? How read about the destruction of Coventry and of starving Polish children and remain serene? What are we to do when we know that our America pays as much for crime as for food? How be calm in the preparation of good meals when half of the homes in the country are on the hunger line with a fourth of the children at some time on relief? Can we smugly close the door upon a happy and comfortable home knowing that at least a sixth of all homes are falling apart? Shall we shut ourselves in our own backyards when just the briefest journey will reveal unspeakable areas where human beings are penalized because they have no work or are dark of skin? Does the fact that a third of the boys and girls who should be in higher schools are not there cast no shadow on the joyous homecoming of our own more favored children? Can we watch millions of people crisscrossing state lines each year in search of work and dismiss from mind the fact that within the span of another generation it will mean a young America weaker physically, mentally and spiritually than the one today?

Shall the church be a citadel of complacency when the reports come in to tell us that one-third of the units of our organized religion have no converts and another third have no program of missions? Do we see red or green or yellow when there are flashed before us the declining lines of church and church-school attendance?

One type of church woman says these things are terrible but there is nothing she can do about them but

*Mrs. (W. F.) Rothenburger is a contributing editor of WORLD CALL. She is wife of the pastor of Third Christian Church, Indianapolis.

pray and wait for God to work out his will. Another springs to action and begins to make programs. Here is where the favored laywoman can register. Her big job is to keep the balance. Important as are administration, organization, programs and meetings one cannot lose herself in them at the cost of serenity to herself or the groups.

Christ is the norm. See how he moves with almost pendulum regularity from action to meditation, from pouring out for others to drinking from the spiritual reserve of his Father. From the silence of the wilderness he comes back to preach startling things; from desert meditation he returns to heal; from a night of prayer he walks into a day of choosing his disciples; seeking relaxation in a boat he uses his new modicum of power to work a nature miracle; even from the exaltation of the Transfiguration he comes down to heal a child.

Whatever the talents the minister's wife may use—and she has the same right as that of any other laywoman to use talent and time in the way that keeps her mentally and physically at her best—if she cannot arrange the pattern of living so that she keeps her poise, her greatest usefulness is lost. This does not mean passivity. Paul was never so calm as when he faced not only storm and shipwreck but a parcel of panicky human beings.

From the Last Supper Christ and his disciples went into the night. Humanity and the church are now walking into the night. That little group worked through the dark and when the dawn came, lo, a church that had power to work miracles and to heal and to move mightily the hearts of men. Every one of those who walked into that darkness with Jesus paid the price. They had the conviction that they had a cause worth dying for; they disciplined themselves to privation and suffering; they kept the balance between the activist and quietist methods of religious expression.

When we, the Christians of America, are willing to pay the price there will emerge a church that again will move marvelously upon the hearts of men.

When Christians Confer

By HERBERT L. WILLETT*

Dr. Willett

FROM the days of the Apostles it has been the practice of the churches to meet in conference when questions of moment have been under consideration. A classic instance of such a conference is recorded in the Book of Acts, when the reception of non-Jews into the Christian community was the theme of debate. Soon after the recognition of the new religion as a privileged faith in the empire conferences were called by the authorities either in the state or the church, and these have passed into history as ecumenical councils all the way from Nicea to the separation between the Roman and the Orthodox bodies. With that and later divisions it became impossible to convene an assembly to which the term ecumenical could be applied with propriety, until recent times, when the great church convocations, from the Edinburgh missionary conference of 1910, have included practically all the non-Roman groups.

But much more intimate and restricted gatherings have become the commonplaces of denominational procedure in the promotion of corporate aims, either within the communion or in the wider reaches of church life. Such special testimonies as that of the Lutherans for an open Bible, or of the Baptists in behalf of the primitive ordinances, or that of Anglicans for a dignified liturgy, or of the Moravians for foreign missions, or the Friends for peace have been the themes of numberless conferences under such auspices, and have served to promote appreciation of these interests among all the churches.

The Disciples of Christ from the beginnings of their history recognized their function as the promotion of Christian unity. The fathers of the movement were distressed by the multiplicity of sects and parties in the church, and set themselves to protest against this fragmentation of the body of Christ and to advocate the necessity and practicability of a reunited church. They employed various methods in their testimony regarding "Godly union and concord"—preaching, journalism, debate—and these were effective agencies in promoting their appeal.

In more recent years the Disciples have discovered and employed increasingly the value of conference, in which free discussion of points of difference proved more effective than formal statement or argument. This was particularly the technique adopted by Peter Ainslie, the most unwearied and successful of our advocates of Christian unity. He organized and conducted numerous conferences to which leading representatives of the various denominational bodies were invited, both as listeners and participants. Then with the utmost tact and patience he led the give-and-take of opinion which inevitably followed, and left in all cases the impression of absolute fairness and courtesy. Such conferences were of value in advancing the cause of fraternity among the churches.

Among the fruits of Dr. Ainslie's service were the organization of the Association for the Promotion of Christian Unity, the formation of the Christian Unity League, and the founding and editing of the *Christian Union Quarterly*, which has now become *Christendom*. One of the outgrowths of the Association has been the organization of the Commission for the Study of Christian Unity, one of the most important commissions of the Federal Council of Churches. Of this commission Bishop Ivan Lee Holt of the Methodist Church is chairman, and Dr. H. Paul Douglass, the editor of *Christendom*, is secretary.

This Commission has held numerous conferences in various cities, and has lent its sanction and aid in the conduct of the conferences which have been held under the auspices of the Association for the Promotion of Christian Unity. All these conferences have followed in a general way the pattern adopted by Dr. Ainslie—worship, information regarding the ecumenical movement, interchange of ideas and convictions, and the formulation of plans for more definite advance in the direction of unity.

Such conferences are practicable in any community, in colleges, conventions, and in individual churches. They are the most effective means of interpreting the ideals of the Disciples to the present generation.

*Dr. Willett is president of the Association for the Promotion of Christian Unity.

Church Union in North India

Second of a Series

By T. N. HILL*

THE United Church of Northern India is now the neighbor of our Indian Christian Mission. We meet its members in our Provincial Christian Councils. The union Christian Hindi weekly, the *Sahayak Patrika,* now edited by F. E. Livengood of our Mission, not only circulates among members of the United Church, but is actively supported by two or three of the communions which form the United Church. This one enterprise alone—that of the union weekly for which we have furnished the editor for over fifteen years and which we have always published in the Mission Press in Jubbulpore—reaches out to touch over forty different church and Mission groups.

Recently one of our missionaries, Dr. D. A. McGavran, was invited to become editor of the *United Church Review,* which is the official organ of the United Church of Northern India. I understand that the offer was declined, because of heavy responsibilities already carried by Dr. McGavran, but the invitation serves to emphasize both the fact that our contacts with the United Church are varied and intimate, and that our people are influential in circles of cooperative effort, though not included in the United Church itself. We at one time participated in the conferences out of which the United Church grew.

At a recent meeting of our Mission Convention, the Rev. A. Ralla Ram, Secretary for the Student Movement of India, presented the matter of our relation to the United Church, urging us to consider joining in its fellowship. A lively and informal discussion followed, but no action was taken. Unquestionably this matter will be brought to the attention of the Convention of our Indian churches, and its presentation by Indian leaders of the United Church will make it the more appealing. Sooner or later our churches in India must face this question with all its implications. And it is likely to be sooner rather than later. The fact that we have a record second to none in cooperative service, in the field of literature, in education, and even in the field of medical work makes our absence from the councils on union the more marked.

Development of United Church

The United Church of Northern India grew out of much the same groups as the United Church of the South, and at about the same time. In 1875 the Presbyterian Alliance of India was formed, including the churches of the north and the south. This Alliance followed a World Alliance of the Reformed Churches holding the Presbyterian system, which had been formed in London earlier the same year. The Alliance in India stated one of its objectives to be "to prepare the way for an organic union among the Native Presbyterian Churches of India."

*Secretary-treasurer of the India Christian Mission.

The Hill Family looks toward India. Reading left to right: Marjorie Ann, Mary Lynne, Thomas Newton, Jr., Mrs. T. N. Hill, Helen Elizabeth, and Mr. Hill.

The Alliance was a loose affair, its Councils never including representatives from all of its groups. Many efforts for further union were made without much effect. But following an informal meeting in Mussoorie in 1900 efforts were again begun.

In 1904 an Assembly was held and union was effected, taking the name of the "Presbyterian Church of India," though a determined effort was made to adopt the name "The Church of Christ in India, Presbyterian." In this union the United Church of the South was included, but later withdrew in the interest of wider union in the south. The American Marathi Mission, Congregational, took the initiative and later on joined the Presbyterian Church of India in 1924, calling the resulting union the United Church of India, North. Later the present name, the United Church of Northern India was adopted. In the formation of the Presbyterian Church of India several Presbyterian Churches of Irish, Scottish, Canadian and American connection participated, though not all. Among those not concurring the United Presbyterian Church of America was notable. When the United Church of Canada came into being, the non-uniting Presbyterians formed the Continuing Canadian Presbyterian Church, and its churches in India withdrew from the United Church of Northern India.

Losses and Gains

Thus loosely cooperating in the Alliance, the Presbyterian groups seeking wider union in the north and the south, gave up the all-India Alliance and crystallized into two great united churches. Some groups were lost in the process, though greater groups were won. Among these were the Congregational Churches, both in the south and in the north, such as the churches of the Basel Mission in the south, and of the American Evangelicals of the north. More significantly, the South India United Church has made its effort to achieve union with the Church of India, Burma and Ceylon (The Church of England) and the British

Methodists (who do not have bishops!). In the north today the United Church is negotiating with the great American Methodist Church and with the English Baptist Church, as they are organized in India.

Methodists Consider Union

I had the privilege of attending the Central Conference of the Methodist Episcopal Church of Southern Asia, held in Jubbulpore in 1936. (I spent most of my nights superintending the printing of their conference daily newspaper, which they served at breakfast!) At this conference I heard the very witty speech of the Rev. A. Thakur Das, then moderator of the United Church of Northern India. He is a skilled musician, and played for the conference, then told us that he had come as the musician, to negotiate the wedding, the two great churches being as bride and groom. In the midst of his remarks he said that they were very much afraid of the lions of the M. E. Church (the bishops). It marked a great advance to hear an Indian leader of a great united church appeal to another great church to unite in love and fellowship and service.

Later I was present for part of the discussion of a group of Methodist leaders who had met informally to discuss the problems of such a contemplated union, and particularly what it meant for their churches. This contemplated union will be the first great test of their ability to unite in local communities, where the United Church, and the uniting churches both have local congregations firmly established in the same community. Heretofore in the north, the uniting churches have in the main either been similar or have been in separate districts.

Practical Problems Faced

One of the questions brought up in the discussion was the relation which the present Methodist Churches in the United Church would bear to the world-wide Methodist organization. This connection has meant much in the past, and they are loathe to surrender its values. As indicated, the bishops are still under discussion. Considerable property is involved also. No problems of intercommunion or intercelebration are involved so far as I have heard in the north. One of the fundamental problems comes from the fact that among Methodists in India the Mission, as such, does not exist, while in most of the other groups involved the Mission and church exist side by side, though with some integration.

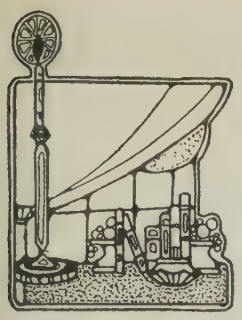
The negotiations are far from their final form, but the trend of the proposals put forward indicates that some elements of Episcopal, Presbyterian and Congregational church life will be maintained in the future United Church of Northern India. It seems likely that the bishops will be retained, but with powers, and possibly even tenure of office, sharply defined. There is wide insistence upon superintendents instead of bishops, and the result is not certain. There seems no doubt that a Statement of Faith will be set up, though its authority will probably be limited by the phrase "for substance of doctrine." There seem to be no great difficulties in regard to communion or in the matter of the lay ministry, except in details. So far no major problem regarding baptism has arisen. Apparently the English Baptists in India have agreed to the doctrine of liberty in this matter, hoping that this will not materially affect their own practice.

Needless to say problems will arise over baptism when we face the question of our participating in such a United Church. One of the ironies of the situation is that through many decades of tradition the great majority of Indian Christians are now accustomed to baptism by sprinkling, though the ancient Indian tradition is that of immersion. Millions of Indian people immerse themselves daily as a religious rite. Left alone I see no reason why they would not have chosen immersion. Some missionary groups from the West have adopted it in India, I have been told, though not practicing it at home. We are usually urged to agree to an interchange of adult members, waiving the requirement of baptism by immersion following a confession of faith. In addition to these problems of accepting unimmersed members of other churches, and of accepting members who made no confession of faith, but were baptized as infants, which has so far seemed an insoluble problem to most of us, we shall also face the matter of superintendents, whom we decry, however much we accept guidance and counsel from various leaders; and the Statement of Faith, which we oppose rigorously.

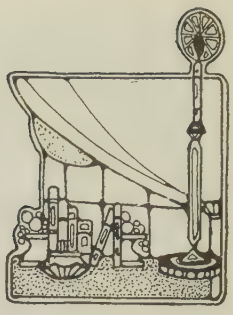
Facing Up to the Issues

Since it is certain that invitations to participate in some form of church union will come to us, it behooves us to face up to the questions involved. How can we best prepare our churches in India? How can we best strengthen them? By threats, or by sympathy? We have been faithful to our trust. We have built churches according to our pattern, even when we have seen danger growing out of our very pattern. We have taught our Indian church leaders to take the New Testament as their guide. We have taught them liberty and freedom. Following the ancient pattern of our fathers, they are taking courage and are beginning to assert their independence, their own autonomy. Will American churches commend them for following their own example, even if they should fall into what we regard as error? Will our American brethren allow them the same liberty we prize ourselves, or shall we insist upon dictation across the seas?

For years I have served as one of two or three missionaries on the local Church Board in Jubbulpore. I have often been in the minority, voted down. I have seen the resentment they felt when we ventured to remind them that unwise procedure on their part might decrease missionary support. Fired by national patriotism, and the very independence we have taught them, they may not follow our lead in all details. Faced by a world in crisis, by the large Indian majorities of Hindus and Mohammedans, they may count union of more moment than some of the items we have held dear. None can prophesy what they will do. Shall we stand by, even when they do not follow our advice? Will American churches rob them of the liberty of choice, or will they extend the freedom which they themselves prize and enjoy, with sympathy and an attempt to understand?



Book Chat



Kagawa—Quimby—Pittenger—Mould—Case

By C. E. LEMMON

AFTER the strange reports concerning the whereabouts of Toyohiko Kagawa it was good to see him in the flesh again on his recent visit to America and to hear once more his urgent and familiar voice. As the most prolific writer in Japan it was not surprising that he should use a period of surveillance to write a book. He has written essays, sermons, poems, and novels. This time he has written a novel about the life of Christ called *Behold the Man.* It is a very interesting and vividly written story, imaginative and fictitious in its general setting but using familiar episodes of the Gospels as points of reference. The author is no novice in historical fiction. The tensions that existed in the days of Jesus are skillfully portrayed. The accent is on conflict and the emphasis is on the quiet dominance of the personality of Jesus. Western writers who have taken Christ as their theme have had a tendency to rationalize the oriental and miraculous elements in the gospel. Kagawa does not do this. He takes the miracles of the New Testament at their recorded value and seems to get the spirit of oriental culture. The total impression on the book is to enhance the power and strength of the personality of Jesus. Miss Jessie Trout deserves much credit for the admirable translation into a fine English style that does full justice to both narrative and dialogue.

CHESTER WARREN QUIMBY, scholarly Methodist preacher, uses the essay as a medium for vitalizing our sense of the personality of Jesus in his recent book *Jesus As They Remembered Him.* As we have no eyewitness descriptions of Jesus this same title might well have been prefixed to the Synoptic Gospels. What Dr. Quimby has done is to make a thorough study of the materials of the New Testament and its background and arrange certain aspects of the person of Jesus into chapters for the sake of clarity and emphasis. Some of the titles of the essays are His Heritage, His Body, His Experiences, His Mind, His Emotions, His Motives, His Unpopularity, and His Distinctive Qualities. It may not be easy to say anything new about Jesus but a thoughtful and skillful writer can by his artistry bring fresh emphasis and insight. This Dr. Quimby has done.

ANGLICANS and Episcopalians are much preoccupied with the incarnation as a theme for scholarly writing. The ablest of recent books on this high theme is *Christ and Christian Faith* by W. Norman Pittenger of the General Theological Seminary. The author discusses the old problem of the creeds—the humanity and divinity of Jesus. This ancient paradox, so troublesome to the theologian, is dealt with in a careful criticism of the literature of the past with special emphasis on the English school of theological thought. The author does not try to reduce the paradox by watering down either the humanity or the deity of Jesus, but contends that each is vital and seeks to pour content into each aspect of the incarnation doctrine. Dr. Pittenger's volume is a recent selection of the Religious Book Club.

THE WORLD-VIEW OF JESUS is the timely title of an exhaustive study by Elmer W. K. Mould. Dr. Mould has produced one of the most useful volumes on Jesus we have seen. It is well written, well organized, presents copious book references, an extended bibliography, and will prove of permanent worth to those building up a library of religious books. The author in ten chapters undertakes to analyze the mind of Jesus under such headings as Cosmos, Man, Providence and Purpose, Evil, The Future, The Kingdom of God, Enduring Values, with the last chapter called Wisdom Incarnate. The author considers that Jesus accepted most of the ideas of his Jewish heritage but that his concern was strictly ethical and his sense of the inwardness of man was highly developed. There is one aspect of the work of Jesus that Dr. Mould particularly stresses. He calls attention to the importance of the development of the wisdom literature of the Old Testament and that this was contemporary with the rise of the Greek Philosophy. He emphasizes the point that Jesus was considered a teacher of wisdom and was presented after his resurrection by the early preachers as the "Wisdom of God." He was the fulfillment of wisdom as well as the fulfillment of prophecy.

PROFESSOR Horton of Oberlin in a recent book poses the query, *Can Christianity Save Civilization?* while Dr. Shirley Jackson Case in a new volume of lectures called *Christianity in a Changing World* asks the question, "Can Christianity survive the calamities that have befallen the modern world?" Dr. Horton's is the more wholesome question, for the best assurance of saving Christianity is for it to work at the job of saving civilization. In these difficult times, however, we have all considered the plight of the Christian religion and reflected on the possibility of it being wiped out in the avalanche of paganism, nationalism, and secularism. Dr. Case answers the question by placing the Christian religion in its historical back-

(*Continued on page* 43.)

Organized Labor Looks At Itself

THE organized workers of the nation will celebrate Labor Day this year with the satisfaction that comes from the knowledge that the labor movement has attained its greatest strength in the history of this country. About 5,000,000 workers are enrolled in the ranks of the industrial unions affiliated with the CIO, and approximately the same number with the craft unions in the American Federation of Labor. Another 1,150,000 belong to the railroad brotherhoods. Something like 10,000,000 workers are today protected by collective bargaining contracts.

Comparative peace—or at least a truce—has come in the battle between the AFL and the CIO. The conflict was embittered by personal animosity between William Green, president of the AFL, and John L. Lewis, until recently president of the CIO. These two former colleagues in the United Mine Workers became bitter enemies over Lewis' determination to organize the mass production industries along industrial rather than craft lines. This enmity toward Lewis was shared by many other international craft union heads who saw their unions endangered by the Lewis plans. With the retirement of Lewis from the presidency of the CIO and the election of the diplomatic Philip Murray, much of the bitterness has passed, though it continues to flare where craft unions attempt to organize workers in the industrial field separate from the total group of workers in the industry.

Both the AFL and the CIO have won substantial victories during the year. The most spectacular was the capitulation of the Ford Motor Company to the UAW-CIO. Known throughout his long career as a staunch advocate of industrial individualism and as a foe to union labor, the surrender of Henry Ford was news of the first order. The signing of what President R. J. Thomas of the UAW-CIO called "the best union contract ever won from a large manufacturer," ended a five-year campaign to organize the Ford plants. During that time there were many disputes and a number of outbreaks of violence which were charged by the workers to Ford "service men," as the plant protection personnel were called, and by the company to union activities. Numerous charges were filed against the company before the National Labor Relations Board; and at the time of the signing of the contract there were nine adverse decisions of that body pending against the company. Under the new contract Ford workers will enjoy the privileges of a union shop and Ford cars will carry the union label.

In the coal strike John L. Lewis again demonstrated the power of his United Mine Workers. Labor relations in the coal industry are complicated by the existence of a number of operators' associations, which find it difficult to agree among themselves. Employers in the Northern associations were willing to grant the seven dollars a day wage asked by the miners, but demanded that Southern operators accept the same figure, thus eliminating a 40-cents-a-day differential which had enabled them to undersell the Northern mines. Southern operators refused on the ground of discriminatory freight rates against the South. The controversy was settled by surrender of the Southern operators.

Labor has been plagued during the year by charges of racketeering among labor officials, by charges of radicalism and of strikes inimical to national defense. Following repeal of prohibition certain racketeers invaded the labor field to organize workers for selfish purposes. Some of the older unions have been anything but democratic in their administration. The exposure and punishment of these false leaders has been a genuine service to the labor movement.

The charge of radicalism has been admitted in certain instances. The labor movement is young, particularly in its industrial aspects, and the infiltration of radicals is a technique developed by certain groups. In the North American Aviation strike in Inglewood the local union leaders acted against the advice of international leaders. Unfortunately, international representatives in California wavered and finally went with the striking local. When international officers took over, the strike was speedily settled. Refusal of the company to grant reasonable wage increases in the face of gross profits of more than $10,000,000 and net profits of more than $7,000,000 in 1940 precipitated the strike. The company had been paying 50 cents an hour minimum wage—$20 for a work week of 40 hours—and the average wage of all workers was between $110 and $115 per month, according to a statement of Senator Downey of California on the floor of the Senate on June 11, 1941. Senator Brown of Michigan on the same date stated that 60 per cent of the idleness due to strikes in defense industries in early 1941 was against concerns which had Labor Relations Board orders pending against them.

All things considered, it would be fair to say that during the past year, organized labor has made important gains; that in the process of expansion some radical elements have crept in and some embarrassment has been caused by the lack of experienced leadership, especially in local unions where the pressure of membership for the adjustment of grievances is sometimes hard to resist, but that on the whole American labor has demonstrated that it is sane, loyal, patriotic, and progressive.

A Second Atlantic Sinking

By WILLIAM H. EDWARDS

EDITORIAL NOTE: The following is from stenographic notes of a talk by Mr. Edwards in Graham Chapel, Missions Building, Indianapolis, on July 2, a few days after his return to America from Europe. With Mrs. Edwards and Dr. and Mrs. A. G. Henderson, he had been on his way to his mission field in the Belgian Congo when the "Zam Zam" on which they were traveling was sunk on April 17. This was the Edwards' second sinking experience. With their son Donald they were on the ill-fated "Athenia" when it was torpedoed in 1939. In a characteristic vein of dry humor Mr. Edwards remarked to an inquiring reporter that the second experience was the "more pleasant" of the two.

WHEN we thought of the need of returning to the work in the Belgian Congo it seemed that the "Zam Zam" was our last chance to get away. When I got the telegram I was in Alabama. It read: "Zam Zam." A friend said, "I wouldn't go on a boat by that name." But we did. We got on the "Zam Zam" last winter in New York City. We were not disappointed with the second rate service we got on board. When we were held up so long for repairs at Baltimore, one passenger remarked, "What is 500 years to an Egyptian?"

We were ten days from Trinidad and eight from Pernambuco when the disaster came. One hundred nineteen Protestant missionaries and 18 Canadian Fathers, representing 20 different societies, were on board. When we were six days out of Pernambuco in mid-Atlantic we were warned by radio. One afternoon the steamer turned back, circled about, then proceeded on its course, and we thought we had eluded the danger.

Then suddenly without warning on April 17 at dawn while we were yet in bed we were awakened by the shells. Immediately there was chaos and pandemonium. Eight shells hit the ship, some below the water line. Three lifeboats were hit. Glass began to fly around in our cabin. Just as soon as the shells ceased, I went out. I could see on the port side the raider "Tamesis."

No Monkey Business

We were made to understand by the Germans that we were not to attempt any monkey business. The captain told us to get into our lifeboats immediately. When we got our necessary things, such as passports, Mrs. Edwards and I discovered our lifeboat yet intact. Dr. and Mrs. Henderson found theirs had been totally destroyed. We planned to take them into ours. We got Mrs. Edwards and Mrs. Henderson into the boat. And then, just as Dr. Henderson was following me down the rope ladder and I had just reached the boat, they pulled it away. Dr. Henderson dived into the water and swam about fifty feet. Then his head bobbed up near our boat, and we dragged him in.

By this time the "Zam Zam" was slowly sinking. There was nothing we could do, and our lifeboat was overloaded. In about twenty minutes we could see the raider. We could hardly believe our ears when we heard in English to come alongside. In an hour we were on board the raider.

One family with their six children were all in the water. Fortunately the morning was beautiful and the sea was calm. The Germans sent out their launches and were able to pick up everyone. They were very efficient, and it was evident they were completely prepared for this sort of a job. They sent down stretchers for those who were wounded, and lowered baskets to take up the children.

The Germans immediately began to loot. They went through our baggage and got clothing, food, cameras, tobacco, everything they could.

For thirty hours we were on the "Tamesis." We were a miserable lot, wet, not clothed, the children frightened, hungry and crying. The place reminded me of a flophouse.

At midnight there was an alarm. Immediately all doors closed and we were trapped in the bottom of the boat. We thought we might be being attacked by a British boat. An hour later it was explained to us that we had contacted our supply ship.

"Not Prisoners But Guests"

One of the first things they did was to have us give over our passports, knives, flashlights, everything of value that we had. The captain explained to us that we were not prisoners of war, but that we were his guests. We asked him if this was not a strange way to treat guests.

On the second afternoon we were put on the "Dresden." One lot of our baggage was taken off the "Tamesis" and put aboard with us. The "Tamesis" went away and a new life began. On the supply boat the women and children were taken to the cabins. They had accommodations for thirty-five but crowded three times that number into the cabins where they slept on the floor.

They put all us men in Hatch Number Two—107 of us; and the Egyptian crew in Hatch Number Three. They very mercifully kept our women from seeing where we were. We were in just a hole with no sanitary accommodations provided. We slept in cotton bales, and each was given his allocation of floor space. After we got our positions at night, we were too crowded to move. Each had an enamel bowl, a spoon, a towel, and a life belt.

We were permitted on deck. At six in the evening there was a complete blackout except for two blue lights. Our hatch was fifty-one feet by fifty-one, and eight feet deep. The morale was good. All were determined to take it on the chin. A few broke and went to the corners.

Water Limited

At seven in the morning each was given a liter of water—about two pints. For breakfast we had black bread about an inch and a half thick, a cereal that tasted like sour billboard paste and some synthetic tea. At 12:30 we were given a kind of soup like noodles, and the same black bread and tea. And in the evening a similar meal. Once we had a feast on green pea soup. Once we had cheese sandwiches, and once meat sandwiches. I lost twenty pounds in the five weeks.

We attempted to find our baggage, and found there had been a division of the loot. We could see our wives once a day. It was a time of terrible uncertainty and insecurity. We were told we might be on the boat for fifty days. We circled about day after day in the mid-Atlantic. We were first told we were waiting for the raider's return. We got up a petition asking them to put us off at a neutral port, and the officers solemnly pledged to do this. This made us feel good. But they did not keep their pledge. On May 20 we were landed in occupied France. We had slept in our clothes for five weeks.

Hendersons Separated

They had told us they would take only three Britishers. They took fifty-nine, including a dozen couples of missionaries, all of whom were interned. They will be separated. When we left Dr. and Mrs. Henderson on the "Dresden" they were smiling through their tears. No one is better able to take it than the Hendersons. They are so physically fit and courageous. The only possible way to contact them is through the International Red Cross in Geneva, Switzerland. We did everything we could.

Throughout it all there was constant strain and tension. We could hear the Germans constantly practicing with their machine guns above us. We did not know when we were going to be attacked by airplane and cruiser. Through it all we had our morning worship. How wonderfully God spoke to us through the written word. How precious the word of Christ becomes at a time like this.

It was difficult for us to be so helpless when we knew you at home were anxious. I am more confident than ever that when others are making sacrifices for war, we must make sacrifices for peace.

World Call Honor Roll

FIVE hundred and sixty-three churches achieved a place on this year's WORLD CALL Honor Roll by having sent in during the missionary year twenty or more subscriptions. This is a gain of seventy-nine over last year.

University Church, Seattle, Washington, Dr. J. Warren Hastings, pastor, leads the entire brotherhood with 364 subscriptions. In second place two churches tie. First Church, Fort Worth, Texas, and Hollywood-Beverly, Los Angeles, California, with Dr. L. D. Anderson and Dr. Cleveland Kleihauer, respectively, ministering, have 218 each. University Place Church, Des Moines, Iowa, with 173 subscriptions holds third place. Dr. Marvin O. Sansbury is the pastor.

It is regrettable that space does not permit mention of a far larger number of achievements in gains in subscriptions, as well as holding gains made previously and getting on a sound working basis in the reading and use of WORLD CALL. However, a record we cannot overlook has been made by the Honolulu, Hawaii, church which, with a membership of 228, has 65 subscriptions.

Churches are grouped according to membership—Group *G* is headed by First, Eureka, Calif., Group *F*, by Kern Park, Portland, Ore., Group *E*, by First, Whittier, Calif., Group *D*, by Hollywood-Beverly, Los Angeles; Group *C*, by First, Louisville, Ky., Group *B*, by First, Houston, Texas; Group *A*, University, Seattle, Wash.

Forty churches have made gains varying from 20 to 259. These churches are marked (*).

The schedule below compares the standing of Honor Roll Churches of 1940-41 with 1939-40.

Group A, 2100-3343 members

	1940	1941
*Seattle, Wash., University	107	364
*Fort Worth, Texas, First	193	218
*Des Moines, Iowa, University Place	115	173
Dallas, Texas, East Dallas	190	155
Lexington, Kentucky, Central	106	127
Tulsa, Oklahoma, First	82	67
Oklahoma City, Okla., First	56	38
Kansas City, Mo., Linwood	26	32
Kansas City, Mo., Country Club	32	27

Group B, 1600-2100 members

Houston, Texas, First	129	138
*Ponca City, Okla.	47	124
Cleveland, Ohio, Euclid Avenue	111	117
Indianapolis, Ind., Third	104	94
St. Louis, Mo., Union Avenue	78	78
Yakima, Wash., First	68	73
Eugene, Oregon, First	71	72
Washington, D. C., Ninth Street	83	70
*Springfield, Mo., South Street	37	65
Kansas City, Mo., Independence Blvd.	45	63
Wichita, Kansas, Central	36	48
Akron, Ohio, High Street	30	41
Enid, Okla., Central	32	29

Group C, 1100-1600 members

*Louisville, Ky., First	111	155
Washington, D. C., National City	127	136
Indianapolis, Ind., Central	183	132
Miami, Fla., First	138	130
Atlanta, Ga., First	124	111
*Dallas, Texas, Oak Cliff	73	106
Frankfort, Ky., First	106	102
Wichita Falls, Texas, First	106	71
Nashville, Tenn., Vine Street	81	69
St. Joseph, Mo., First	86	67
Detroit, Mich., Central-Woodward	54	66
Des Moines, Iowa, Central	93	65
Kinston, N. C., Gordon Street	51	63
Lafayette, Ind., First	42	55
*Parsons, Kan., Central	21	55
Champaign, Ill., University Place	45	53
San Antonio, Texas, Central	36	51
Decatur, Ill., Central	49	47
Richmond, Ind., First	50	47
Harrodsburg, Ky.	36	47
Columbia, Mo., First	55	47
Salem, Oregon, First	53	45
Kansas City, Mo., Oak Park	51	39
Beatrice, Neb.	33	39
Huntington, Ind., Central	37	38
New Castle, Ind., First	26	37
Marshalltown, Iowa, Central	45	37
Independence, Kan., First	28	37
Colorado Springs, Colo., First	38	35
Hopkinsville, Ky., Ninth Street	28	35
Danville, Ill., Central	27	32
Terre Haute, Ind., Central	20	32
Paris, Kentucky	49	32
Denver, Colo., Central	35	31
Cleveland, Ohio, Lakewood	29	31
Peoria, Ill., Central	25	30
Springfield, Mo., Central	36	30
Mayfield, Ky., First	24	29
Alliance, Ohio, First	23	29
Jacksonville, Ill., Central	29	28
Youngstown, Ohio, First	25	28
Michigan City, Indiana	32	27
Zanesville, Ohio, First	28	27
Hammond, Ind., First	14	24
Atchison, Kan., First	32	24
Indianapolis, Ind., Olive Branch	22	23
Boone, Iowa	14	23
Bedford, Ind., First	21	22
Warren, Ohio, Second	18	22
Indianapolis, Ind., Seventh	35	21
Kansas City, Mo., Jackson Avenue	16	21
Pittsburg, Kan.	23	20

Group D, 700-1100 members

	1940	1941
*Los Angeles, Calif., Hollywood-Beverly	198	218
*Huntington Park, Calif.	99	128
*Los Angeles, Calif., Wilshire	83	128
*Portland, Oregon, First	100	127
*Pasadena, Calif., Central	95	120
Glendale, Calif., Central	108	119
Los Angeles, Calif., Highland Park	121	106
Anderson, Ind., Central	83	100
Long Beach, Calif., East Side	95	95
Mexico, Mo.	101	91
San Diego, Calif., Central	82	84
Alhambra, Calif., First	121	82
Ashland, Ky., First	105	82
Pomona, Calif., First	74	81
Austin, Texas, Central	111	80
Kansas City, Kan., Central	72	75
Lexington, Ky., Woodland	63	75
*Twin Falls, Idaho	54	74
Indianapolis, Ind., University Park	75	73
Muncie, Ind., Jackson Street	64	71
Seattle, Wash., First	67	71
*Winchester, Ky., First	34	69
*Centralia, Ill., First	20	68
*Bartlesville, Okla., First	31	67
Memphis, Tenn., Linden Avenue	63	65
Mt. Sterling, Ky., First	84	64
*Lima, Ohio, Central	19	63
Richmond, Va., Hanover Ave.	62	60
Oakland, Calif., First	41	55
Atlanta, Ga., Peachtree	45	55
Richmond, Ky., First	48	54
Spokane, Wash., Central	39	53
Gary, Ind., Central	57	51
Jackson, Miss., First	37	51
Cleveland, Ohio, Franklin Circle	50	50
South Bend, Ind., First	41	49
Omaha, Neb., First	41	49
Warren, Ohio, Central	29	49
Enid, Okla., University Place	79	49
Bluefield, W. Va., First	52	49
Birmingham, Ala., First	43	48
San Bernardino, Calif., First	33	47
Kansas City, Mo., Central	38	47
Topeka, Kan., First	47	46
Hagerstown, Md., First	51	46
Memphis, Tenn., McLemore Avenue	41	46
Denver, Colo., S. Broadway	38	45
Santa Ana, Calif., First	50	44
Mansfield, Ohio, First	41	44
Bakersfield, Calif., First	38	43
Bloomington, Ind., First	41	43
Newton, Kan., First	29	43
*Guthrie, Okla.	6	42
Corpus Christi, Texas, First	32	42
Franklin, Ind., Tabernacle	49	40
Chattanooga, Tenn., First	55	40
Bellingham, Wash.	29	40
Oklahoma City, Okla., Crown Heights	39	38
Palestine, Texas	40	38
Moberly, Mo., Central	33	37
Ft. Smith, Ark., First	37	36
*Rushville, Ind., Main Street	13	36
Newark, Ohio, Central	39	36
Okmulgee, Okla., First	17	36
*Tulsa, Okla., Memorial	8	36
Greenville, Texas, Central	39	36
Jacksonville, Fla., First	29	35
Fort Wayne, Ind., First	38	35
Ada, Okla.	48	35
Shawnee, Okla., First	26	35
Vincennes, Ind., First	25	34
Lincoln, Neb., First	20	34
Beckley, W. Va., First	40	34
Little Rock, Ark., First	25	33
Washington, N. C., First	46	33
Dallas, Texas, Greenville Avenue	38	33
Tyler, Texas, First	39	33
Ashland, Ohio	32	32
Knoxville, Tenn., First	29	32
*Du Quoin, Ill., First	11	31
Charleston, Ill., First	16	30
Kokomo, Ind., Main Street	33	30
Blackwell, Okla., First	26	30
Pampa, Texas	16	30
Harvey, Ill., First	12	29
Cynthiana, Ky.	29	29
Omaha, Neb., North Side	32	29
Cincinnati, Ohio, Norwood	23	29
Wilmington, Ohio	23	29
Stillwater, Okla., First	18	29
Cedar Rapids, Iowa, First	33	28
Jefferson City, Mo., Capitol Ave.	20	28
Marshall, Mo.	26	28
Amarillo, Texas, First	31	28
Logansport, Ind., Ninth Street	23	27
Covington, Ky., Madison Ave.	24	27
Lubbock, Texas, First	25	27
Galesburg, Ill., First	24	26
Peoria, Ill., Glen Oak	14	26
Indianapolis, Ind., Centenary	33	26
Paducah, Ky., First	59	26
El Reno, Okla., First	26	26
Muskogee, Okla., First	30	26
Kansas City, Mo., Budd Park	15	25
Martinsville, Ind., First	27	24
Arkansas City, Kan., Central	21	24
Syracuse, N. Y., Danforth United	12	24
Ravenna, Ohio	10	24
Muskogee, Okla., Boulevard	13	24
Port Arthur, Texas, First	32	24
Walla Walla, Wash., Central	23	24
Huntington, W. Va., Central	21	24
Los Angeles, Calif., McCarty Memorial	23	23
Bloomington, Ill., First	21	23
Keokuk, Iowa, First	19	23
Wichita, Kan., Hillside	27	23
Shelbyville, Ky.	24	23
Akron, Ohio, North Hill	20	23
Portsmouth, Ohio, First	19	23
Waco, Texas, Central	33	23
North Little Rock, Ark.	17	22
Lebanon, Ind., Central	17	22
Tipton, Ind., West Street	16	22
Longview, Texas, First	48	22
Litchfield, Ill., Union Avenue	16	21
Des Moines, Iowa, Highland Park	3	21
Bowling Green, Ky., First	15	21
Madisonville, Ky., First	24	21
Fort Worth, Texas, Magnolia Ave.	29	21
Martinsburg, W. Va., Winchester Ave.	23	21
Decatur, Ill., First	17	20
Marion, Ind., First	24	20
Fort Scott, Kan., First	17	20
Winfield, Kan., First	23	20
Chickasha, Okla., First	53	20
Uniontown, Pa., Central	7	20
Washington, Pa., First	18	20

Group E, 400-700 members

Whittier, Calif., First	98	112
Indianapolis, Ind., Downey Avenue	113	112
Clinton, Mo.	82	79
Tulsa, Okla., Wheeling Avenue	65	67
Washington, Pa., Second	50	60
Tacoma, Wash., First	40	57
*Dayton, Ohio, Central	30	55
Galveston, Texas, Central	50	55
Modesto, Calif., First	57	54
Springfield, Ohio, Central	48	54
Richmond, Va., Seventh Street	48	54
Washington, D. C., Columbia Heights	50	53
Fort Worth, Texas, University Place	57	52
Columbus, Ohio, Wilson Avenue	52	51
*Orange, Calif., First	19	50
*Berkeley, Calif., University	29	49
*Memphis, Tenn., Decatur Street	22	49
Evansville, Ind., First	54	46
Fresno, Calif., First	35	43
Roanoke, Va., First	40	43
Vancouver, Wash., First	51	43
*Denison, Texas, First	9	42
San Diego, Calif., University Heights	29	41

	1940	1941
McKinney, Texas, First	35	41
Portland, Oregon, Central	51	40
Clarksville, Tenn., First	31	40
Cleveland Heights, Ohio	30	39
*Norman, Okla., First	13	39
Riverside, Calif., First	39	38
Wenatchee, Wash., Central	33	38
Sioux City, Iowa, First	35	37
Independence, Mo., First	40	37
Toledo, Ohio, East Side	32	37
Lincoln, Neb., Bethany	35	36
Hamilton, Ohio, High Street	45	36
Memphis, Tenn., Central	52	36
Monmouth, Ill., First	21	35
El Dorado, Kansas, First	43	35
Warrensburg, Mo., First	25	35
Beaumont, Texas, Washington Blvd.	27	35
Dallas, Texas, Central	45	35
Santa Monica, Calif., First	39	34
Woodland, Calif., First	18	34
Toronto, Canada, Hillcrest	29	34
*Nevada, Mo.	13	34
Spray, N. C., First	39	34
*Bristol, Va., First	13	34
Chicago, Ill., Englewood	35	33
Union City, Ind.	27	33
Detroit, Mich., East Grand Blvd.	33	33
Olympia, Wash., First	27	33
Fullerton, Calif., First	13	32
Pasadena, Calif., Washington	18	32
Beaumont, Texas, First	23	32
Centralia, Wash., First	29	32
St. Petersburg, Fla., Mirror Lake	36	31
Streator, Ill.	23	31
Perry, Iowa	13	31
Covington, Ky., First	16	31
St. Louis, Mo., Compton Heights	27	31
Sacramento, Calif., First	24	30
Iola, Kan., First	24	30
Topeka, Kan., Central Park	15	30
Fulton, Mo., First	32	30
Kansas City, Mo., Ivanhoe	26	30
Liberty, Mo.	30	30
Albany, Oregon, First	28	30
Medford, Oregon, First	33	29
Sharon, Pa., Central	24	29
Savannah, Ga., First	24	28
Blue Mound, Ill.	20	28
Moline, Ill., 18th Avenue	32	28
Fort Wayne, Ind., W. Creighton	21	28
Des Moines, Iowa, Grant Park	19	28
Glasgow, Ky.	18	28
Louisville, Ky., Edenside	31	28
Billings, Montana	25	28
Cleveland, Ohio, Collinwood	29	28
Durant, Okla., First	25	28
Houston, Texas, Houston Heights	24	28
San Francisco, Calif., West Side	23	27
Manhattan, Kan.	23	27
Kansas City, Mo., Memorial	25	27
Roswell, N. M., First	39	27
New York, N. Y., Central	31	27
Winston-Salem, N. C., Fourth Street	17	27
San Antonio, Texas, Southside	20	27
Tucson, Ariz., First	24	26
Boulder, Colo., First	27	26
Robinson, Ill., First	22	26
Elkhart, Ind., Central	18	26
Salem, Ind., First	20	26
New Orleans, La., St. Charles Ave.	25	26
Baltimore, Md., Christian Temple	19	26
Minneapolis, Minn., Portland Ave.	23	26
Kansas City, Mo., Hyde Park	19	26
St. Louis, Mo., Hamilton Ave.	17	26
East St. Louis, Ill., First	22	25
Quincy, Ill., First	27	25
Greensburg, Ind.	14	25
Waterloo, Iowa, Central	10	25
Macon, Mo., First	14	25
Jackson, Tenn., First	17	25
Denver, Colo., Highland	24	24
Bloomington, Ill., Centennial	24	24
Noblesville, Ind., First	25	24
Creston, Iowa	20	24
Danville, Ky.	22	24
Lawrenceburg, Ky., First	27	24
Louisville, Ky., Central	10	24
Cleveland, Ohio, West Blvd.	18	24
New Philadelphia, Ohio	12	24
Klamath Falls, Oregon	26	24
Shelbyville, Tenn., First	23	24
Abilene, Texas, First	26	24
Richmond, Va., Cowardin Ave.	26	24
Boise, Idaho, First	19	23
Mt. Carmel, Ill., First	23	23
Mishawaka, Ind., First	25	23
Seymour, Ind., Central	18	23
Ames, Iowa, First	27	23
Lyons, Kan.	9	23
Henderson, Ky., First	22	23
Akron, Ohio, East Market Street	21	23
Midland, Texas	7	23
Temple, Texas	20	23
Richmond, Va., Battery Park	26	23
Roanoke, Va., Belmont	20	23
Inglewood, Calif., First	25	22
San Jose, Calif., First	23	22
Pueblo, Colo., Central	19	22
Canton, Ill., Walnut Street	22	22
Kewanee, Ill., First	12	22
Rock Island, Ill., 15th Avenue	25	22
Jeffersonville, Ind., First	26	22
Kendallville, Indiana	14	22
Maysville, Ky.	27	22
Nicholasville, Ky.	24	22
West Plains, Mo.	18	22
Fairbury, Neb.	22	22
Albuquerque, N. M., Monte Vista	12	22
Raleigh, N. C., Hillyer Memorial	19	22
Cincinnati, Ohio, Evanston	22	22
Findlay, Ohio, First	20	22
Toledo, Ohio, Norwood	22	22
Duncan, Okla.	25	22
Johnstown, Pa., First	23	22
Dundas, Va., Perseverance	16	22
Ellensburg, Wash.	22	22
Wellsburg, W. Va.	25	22
Sterling, Ill.	8	21
Taylorville, Ill., Davis Memorial	20	21
New Albany, Ind., Central	19	21
Burlington, Iowa, First	15	21
Flemingsburg, Ky.	20	21
Petoskey, Mich.	20	21
Carrollton, Mo.	28	21
Kansas City, Mo., University Heights	22	21
Scottsbluff, Neb.,	14	21
Asheville, N. C., First	12	21
Bellefontaine, Ohio	21	21
Fort Worth, Texas, Chestnut Ave.	7	21
Kankakee, Ill., Central	17	20
Mattoon, Ill., First	22	20
Peoria, Ill., Howett Street	13	20
Larned, Kan., First	17	20
Lawrence, Kan., First	26	20
Wichita, Kan., S. Lawrence Ave.	22	20
Shreveport, La., Kings Highway	14	20
Auburn, Neb.	24	20
Fremont, Neb.	18	20
Rocky Mount, N. C.	11	20
Barberton, Ohio, First	20	20
Cincinnati, Ohio, Walnut Hills	14	20
Grants Pass, Oregon	12	20
Butler, Pa., North Street	23	20
Borger, Texas	15	20
Dallas, Texas, South Dallas	25	20
Paris, Texas, First	37	20
Sheridan, Wyo., First	3	20

Group F, 200-400 members

Portland, Oregon, Kern Park	84	87
*Glendora, Calif.	28	86
Honolulu, Hawaii	48	65
Buffalo, N. Y., University	66	64
*Fresno, Calif., Belmont Avenue	41	61
*Anniston, Ala.	3	57
Selma, Ala., First	46	56
Little Rock, Ark., Pulaski Heights	39	50
Louisville, Ky., Bear Grass	44	50
Bellevue, Pa.	37	48
*Shelbina, Mo.	21	46
Paris, Mo.	40	42
Detroit, Mich., Northwestern	29	41
Joplin, Mo., First	30	41
Farmville, N. C.	28	39
Everett, Wash., Central	29	39
Mobile, Ala., First	51	38
Lodi, Calif.	21	38
Eureka, Kans., First	31	37
Excelsior Springs, Mo., Woods Memorial	39	37
Radford, Va., First	21	36
Oakland, Calif., Fruitvale	27	35
Springfield, Oregon	15	33
Bremerton, Wash., First	28	33
*Chico, Calif.	9	32
Des Moines, Iowa, Mondamin	29	32
St. Louis, Mo., Dover Place	24	31
East Orange, N. J., Park Ave.	31	31
Pfafftown, N. C.	28	31
Wilkinsburg, Pa., First	17	31
Weiser, Idaho	21	30
*Big Springs, Texas	5	30
Chehalis, Wash., First	11	30
*Lewiston, Idaho	8	29
Dallas, Texas, Memorial	23	29
Turlock, Calif.	27	28
Indianapolis, Ind., Northwood	32	28
Plattsburg, Mo., First	20	28
Sulphur Springs, Texas, First	26	28
Richmond, Va., Highland Park	19	28
Longview, Wash., First	22	28
Redlands, Calif., State Street	22	27
Corvallis, Oregon	26	27
Portland, Oregon, St. John	20	27
Danville, Va., First	22	27
Richmond, Va., Colonial Place	20	27
Flora, Ind.	7	26
Princeton, Ind., Broadway	23	26
Marion, Iowa	18	26
Boonville, Mo.	20	26
*Kenton, Ohio	6	26
Portland, Oregon, Mallory Avenue	16	26
Philadelphia, Pa., Third	24	26
Los Angeles, Calif., Cypress Park	23	25
Wilmington, Calif., First	11	25
Eureka, Ill.	28	25
Indianapolis, Ind., Linwood	24	25
Mooresville, Ind.	23	25
West Point, Miss.	11	25
North Kansas City, Mo., First	21	25
Buffalo, N. Y., Richmond Ave.	30	25
Plymouth, N. C.	17	25
Williamston, N. C.	14	25
Columbus, Ohio, Hilltop	29	25
Hoopeston, Ill., First	16	24
Russellville, Ind.	22	24
Kansas City, Kans., Quindaro	19	24
Versailles, Ky.	15	24
Lathrop, Mo.	13	24
Monroe City, Mo.	20	24
Tillamook, Oregon	21	24
Arlington, Texas, First	7	24
Dallas, Texas, Preston Road	16	24
Pecos, Texas	22	24
Puyallup, Wash.	20	24
Phoenix, Ariz., Capitol	23	23
Washington, D. C., Park View	34	23
Griffin, Ga., First	15	23
Buhl, Idaho	20	23
Louisville, Ky., Vernon Street	16	23
Willoughby, Ohio	22	23
*Wewoka, Okla., First	3	23
Charleston, S. C., First	29	23
Commerce, Texas	21	23
Winchester, Va.	18	23
Santa Barbara, Calif.	26	22
Van Nuys, Calif., Central	11	22
Ventura, Calif.	11	22
Beech Grove, Ind.	21	22
Kansas City, Kans., First	10	22
Canton, Mo.	25	22
*Maplewood, Mo.	1	22
Richmond, Mo.	20	22
Kalispell, Mont., Central	21	22
Hamilton, Ohio, Lindenwald	20	22
Amarillo, Texas, West Amarillo	23	22
Covington, Va.	14	22
Harrison, Ark.	15	21
El Monte, Calif.	6	21
Torrance, Calif., First	11	21
Fort Morgan, Colo.	24	21
Grand Junction, Colo., First	22	21
Athens, Ga., First	25	21
Pocatello, Idaho, Central	26	21
Mt. Sterling, Ill., First	20	21
Carrollton, Ky.	22	21
Pontiac, Mich., Central	15	21
Ayden, N. C.	16	21
Cincinnati, Ohio, Central	19	21
Hiram, Ohio	24	21
Bend, Oregon, First	18	21
Hood River, Oregon, First	19	21
McMinnville, Oregon, First	28	21
Canton, Pa., First	17	21
Hillsboro, Texas, Central	12	21
Spokane, Wash., North Hill	22	21
Covina, Calif.	20	20
East San Diego, Calif., East Side	5	20
Watsonville, Calif., First	15	20
Chicago, Ill., Ravenswood	20	20
Effingham, Ill.	8	20
Oakland, Iowa	13	20
Eminence, Ky.	19	20
Louisville, Ky., Crescent Hill	18	20
Marceline, Mo.	12	20
Neosho, Mo.	22	20
Hamilton, Mont.	12	20
Dallas, Oregon	16	20
Forest Grove, Oregon	23	20
Nashville, Tenn., Eastwood	20	20
Sweetwater, Texas	8	20
Hereford, Texas, First	15	20
Martinsville, Va., Broad Street	17	20
Richmond, Va., Third	24	20
Strasburg, Va.	9	20
Clarkston, Wash.	3	20
Cameron, W. Va.	17	20
Holliday's Cove, W. Va.	20	20

Group G, 73-200 members

Eureka, Calif., First	27	36
Charlotte, N. C., First	14	36
Washington, D. C., Takoma Park	25	34
Decatur, Ga.	22	32
Los Gatos, Calif.	8	26
Marfa, Texas	31	26
Pacific Grove, Calif.	17	25
Baltimore, Md., Govan's	20	25
Holliday, Mo.	22	25
Aberdeen, Wash.	6	25
Miami, Fla., Boulevard	29	24
What Cheer, Iowa, Indianapolis		24
Florence, Ala., Central	22	23
Mesa, Ariz.	25	22
Los Angeles, Calif., Monroe St.	11	22
Sarasota, Fla.	14	22
Palo Alto, Calif.	21	21
Denver, Colo., East Side	15	21
Gooding, Idaho	8	21
Dunn, N. C., Hood Memorial	13	21
Perryton, Texas	10	21
Tazewell, Va.	8	21
Cullman, Ala.	18	20
Lakeport, Calif.	8	20
Washington, D. C., Third	14	20
Atlanta, Ga., West End	12	20
Shelbyville, Mo.	17	20
Greensboro, N. C., Elm Street	21	20
Heavener, Okla.		20
Astoria, Oregon	17	20
Kilgore, Texas, Central	11	20
Alexandria, Va., First	20	20
Preston, Va., Horse Pasture	13	20
Port Orchard, Wash., First	8	20

Your "Bowl of Rice" Finds a Starving Child

By OSWALD J. GOULTER*

PERHAPS every person who reads these words has contributed to China Relief at least enough money to buy a bowl of rice a day for a year for at least one Chinese child. You will want to know to whom that bowl of rice has gone. On this point I am an authority, for I have seen many tens of thousands of bowls of rice arriving at their ultimate destination to appease the pangs of hunger of famishing Chinese children. This has been at the Hofei Station of The United Christian Missionary Society where we feed hundreds of children every day.

This is how they felt after having their bowl of rice

Here is a typical case of need which just came to my notice, just one of scores that come almost every day! A hollow-eyed woman, trembling with weakness, came to my house and pleaded with that excited, rapid talk which I have come to recognize as a symptom of cold, starved, unnerved people. "We were happy and prosperous, then they burned our home. My husband could get no work; he died of grief and starvation because he would not eat when our children were hungry. Won't you take my two children to feed? I can't provide for them. I can go and beg, but these children will starve to death if you do not help them."

From whom can she beg when even the more prosperous people are driven to despair at the impossible prices to which food and clothing have gone? We are already feeding three hundred children. How can we take in more? Yet, it must be done. The pressure has become too great. With trembling lips and shivering bodies the parents will come and kneel on the ground to beg for their children, "I am old and it does not matter if I die. Just let these children have something to eat. I am willing to work; I am willing to do anything; but there is no way to get food. Here are only two more. You can certainly add two more. . . ." So they go on and on, but I have to get to work, I cannot stay to listen to their pleading. I must write letters and articles in hopes that we may get more funds . . . get some wheat . . . get anything that will feed them.

On Sunday morning one man came just as I was leaving for church. He was a little starved rat of a man, and he cried like a baby when he talked, he was so unnerved by cold and exhaustion. His income is just half enough to feed one person, but there are four in his family. He had been starving himself to feed them. He just kept on, in excited tones, making his nervous requests on behalf of those children. It was time for me to go to church so that I could teach the people—say from the text, "Inasmuch as ye did it unto one of the least of these ye did it unto me." Under these circumstances it is hard to preach on the second part of that text, "Inasmuch as ye did it *not* unto one of the least of these, ye did it *not* unto me." Finally my assistants had to drag the man away so that I could go off to church.

I am glad to say that the Chinese Christians here have not been slow to sense the essentials of the Christian faith, the true "doctrinal position of our church," so to speak. Just this week they have turned over to me more than one thousand dollars of Chinese money that they have raised locally for this child-feeding project. "How can we ask for more money from abroad if we do not do the very best we can here?" they ask. They put on plays, gave feasts, which featured the rations which we feed the children, and solicited contributions from one and all. That is a lot of money to raise in this famine-stricken area. The money was collected from officials as well as the poor. It was the first introduction that many of them had ever had to the Christian faith. But how better could they learn of the teachings of Christ?

Nearly all the funds for this relief work come from the American Committee

*United Society missionary remaining in China.

The Church Committee for China Relief provided funds for feeding 600 hungry children every day for a number of months at the Hofei Mission Station of the United Society. Here are Mr. Goulter, Relief Organizer, and Mr. Li, Director of Instruction with 300 of the children ready for their dinners.

in Shanghai which distributes the funds from the Church Committee for China Relief. For more than two years we have been supplied with tens of thousands of dollars in Chinese currency for all kinds of relief: medical relief during the terrible malaria epidemic, and for scabies which afflicted 90 per cent of the people; work relief to help people recover their balance after the horrors of war; for food, for clothing, and even for some small loans and grants for starting in business. Thus when friends in America make contributions to this Committee the money is distributed to the most needy places in China.

Demonstration of Christianity

Other gifts which are exceptionally welcome because so unexpected are those which are sent out to us, often with the request that we do what we "want to with it." The Church Committee Relief funds are used exclusively for food, clothing, and medical care for the children; other gifts are used to provide a good half day of instruction in ordinary school subjects, singing, and religious education. The whole program is so effective a demonstration of fundamental Christianity, that not only the children and their relatives have shown deep interest, but the entire community has shown a willingness to support it and cooperate in it more than they have ever done in any part of the Christian program before. Local businessmen have collected money to buy books and other supplies, as well as to aid in the general expense of the project. This is the Christian approach par excellence to a non-Christian community; it is the same type of approach that Jesus himself made in his day.

Additional Three Hundred Fed

When I started writing this article we had funds in sight sufficient to feed three hundred children for a few months. I had written to the American Committee in Shanghai which administers the Church Committee relief funds, asking for a further sum that would make it possible to take in a further three hundred children. Word has now come that these funds are available. A committee is now out selecting the three hundred hungriest, coldest, thinnest, and generally most needy children that can be found in this city. If there were time to record all the stories of the experiences of the families that will be represented, every one without exception would be a story of cruel injustice, of frightful suffering, of patient endurance against terrible odds of war, disease, and privation. The story of any one of these innocent, helpless children might well move a heart of stone, but I will merely tell briefly of the last of the children who came to my attention.

A shivering, small boy of about nine years of age came to my study. When I asked him what he wanted, he blurted out all in a string of exclamations, "I am hungry, my mother died of hunger, my father is dead, my grandfather died last week, and when I awoke this morning my uncle was dead in the same bed I slept in. Then a thief broke in and stole the bedding while I was away from home this morning, and the house just doesn't look like anything since the furniture is all gone, and there is no door to the house, and I don't have any bedding, and I don't have any food, and there isn't anyone else but you."

On investigation I found it to be true that all the adult members of the family had died of privation, and that this small boy was the only member of the family left alive. A kindly neighbor agreed to give the boy a place to sleep if I could arrange for his food. Thanks to the Church Committee for China Relief, this boy and hundreds more like him will have a chance to live through this crisis and get a start in life when the day of peace and reconstruction comes to China.

Is Service Rendered to Needy Children Fruitful?

The Robbins Family

June 1935 *June 1941*

NOTHING adds more inspiration to work than a living example showing the visible results of the patience, love, and effort devoted over a period of years. This is especially true in the Cleveland Christian Home, one of the Regional Homes of The National Benevolent Association of the Christian Church, where the results of care administered are so evident.

Take the Robbins family, for instance.

All seven children arrived at our front door June 20, 1935. Betty Jean (better known among the children in the Home as "Punkin" because she was born on Halloween) was only three. Connie was five. Lucille, sitting on the corner of the grip in the above picture, was six. Geneva, Geraldine, Mary Ellen, and Robert, shown standing on the top step, were twelve, eight, ten, and thirteen, respectively.

They came to us from Roachdale, Indiana, following an automobile accident on Mother's Day which left them parentless.

The above picture was taken on the front steps when they arrived at their new Home with all their earthly belongings concealed in the two grips.

That was six years ago.

Here is truly a living example of what your love is doing for our needy church children. The great difference you see in these children represents the past six years of loving care you friends have provided for them. Last June Geneva graduated from West Technical High School. She is one of our finest girls in every respect. Already plans have been made by a local group to make possible further education for Geneva along the decorating and designing lines as she is especially talented in this respect. Mary Ellen, now sixteen years old, has just completed her sophomore year at West Technical High School in Cleveland, Ohio. Geraldine and Lucille are enrolled in junior high school. Connie and Betty Jean are still in elementary grades. The oldest boy, Bobbie, is now part of the United States Army.

Is service rendered to needy children fruitful?

Is it worth while?

We present these two pictures and leave the rest to our brotherhood.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into the dust; but if we work upon human souls, if we imbue them with principles, with the fear of God and the love of fellowmen, we engrave on these tablets something which brightens all eternity.

—DANIEL WEBSTER.

College and University News

Phillips University
Enid, Oklahoma

Paul Gary, pastor of the First Christian Church, Sand Springs, Oklahoma, and prominent civic leader of that city, became assistant to President Eugene S. Briggs of Phillips University on August 1.

In his new capacity Mr. Gary will work in the fields of stewardship, student promotion, and general public relations through the newly organized Laymen's League of Oklahoma and Kansas.

Mr. Gary, a native Coloradan reared in Kansas, received his education in Kansas and served several Kansas churches before going to Sand Springs in March of 1938. As president of the Kansas Christian Ministers Institute in 1938, Mr. Gary was instrumental in setting up the present form of June meetings which the Institute holds on college campuses.

Kansas Bible College
Lawrence, Kansas

Dean Harold G. Barr reports that the academic year ending in June was the best in the experience of the Kansas Bible College. The largest number of students ever taking work for regular credit was enrolled this year; the endowment has been increased by over $10,000; and the year ended with all bills paid and a small balance. Among those receiving degrees from the University of Kansas at the commencement season were one hundred and four who had had work in the classes of Dean Barr at the Kansas Bible College.

Butler University
Indianapolis, Indiana

Dean Frederick D. Kershner, Dean of the College of Religion, was recently elected president of the American Theological Society.

Dr. A. E. Cory, recently retired Director Advisor of the Pension Fund, has been appointed to the Chair of Missions at the Butler University College of Religion. Dr. Cory will assume his duties at the University at the beginning of the next academic year. The Chair of Missions has been vacant since 1932 when it was held by Dr. E. R. Moon, a missionary with The United Christian Missionary Society. Dr. Cory will lecture on the history, development, and methods of Christian missions.

Drake University
Des Moines, Iowa

The Bible College of Drake University is establishing a Jesse Cobb Caldwell memorial collection of literature of the Disciples of Christ. The late Dean Caldwell served the Bible College for a period of twenty-five years. The college is soliciting funds and books and papers for the collection. Over seven hundred books and periodicals are now in the collection, most of which were the gifts of Dean Caldwell during his years of service.

The Bible College concluded its nine weeks Summer Session with an enrollment surpassing the figures for the past ten years. Students were present from Iowa, Nebraska, Missouri, Colorado and Illinois. The B.S.L. degree was awarded to Win Matsler, Rantoul, Ill.; the M.A. degree to Ellsworth Woods, Clarinda, Iowa; and the B.D. degree to Robert A. Dahl, Harcourt, Iowa. The commencement address was delivered by the new president of Drake University, Dr. Henry G. Harmon.

Dean Harrod of Eureka

Prospects are good for a new high enrollment in the autumn semester. At that time there will be introduced a new degree and course of study which is described in the forthcoming catalog as follows:

> The Bible College is offering the special degree of Bachelor of Religious Education for all young women desiring to prepare themselves to be Pastoral Helpers. They will major in the field of Applied Christianity and choose a minor in any one of several fields or a combination of them. The minor may be either in the Parish Ministry, Music, Drama or Social Studies. A knowledge of typing and general office work is essential. Such courses may be taken at Drake University. For entrance to this course the student must be a graduate of some recognized Junior College or have junior standing in an accredited college. For graduation the student must have completed sixty-four hours, including Physical Education, in an accredited college. An additional sixty-six hours, including Practical Theology must be taken under the supervision of the College of the Bible. The six hours required in Practical Theology are not accredited.

The library of Dr. George A. Campbell, Drake University alumnus, long-time pastor, and acting editor of the *Christian-Evangelist,* has been given to his alma mater, and the larger portion of it already has reached the Bible College building in Des Moines, Iowa.

Approximately 1500 volumes comprising the theological section of the library are now being classified. Those written by Disciple authors will be added to the Jesse Cobb Caldwell memorial library of Disciple Literature, and other works will be added to the general Bible College shelves. The remainder will be placed in Cowles library which serves the university as a whole.

Dr. Campbell received the Bachelor of Divinity degree from Drake Bible College in 1892, the Bachelor of Arts in 1896, and the honorary Doctor of Divinity degree in 1930. He has served as a member of the Board of Trustees for the past twenty years, and is a close personal friend of the incoming president, Dr. Henry G. Harmon. From 1918 to 1938 he was minister of the Union Avenue Christian Church, St. Louis.

Eureka College
Eureka, Illinois

Eureka College and those interested in Christian education generally mourn the loss of Samuel Glen Harrod, Dean of Eureka College. Dr. Harrod had been on the staff of Eureka College since 1902 and continued his graduate work receiving the Doctor's degree from Princeton University in 1909 in which year he became Professor of Ancient Languages at Eureka. He had been Dean of the Faculty since 1923 and in 1936 was made Dean of the College. For nearly forty years he served Eureka College and the cause of Christian Education.

He is survived by his wife, Mrs. Prue Hedden Harrod, and their children, Mary Eleanor, Samuel, Virginia, and Edith. Funeral services were held in the Eureka Christian Church and were in charge of Professor Silas Jones, who was assisted by Donald Salmon, pastor of the Eureka Church; President Burrus Dickinson, and H. C. Reichel of Nauvoo, Illinois.

Disciples Divinity House
Chicago, Illinois

The convocation service of the Disciples Divinity House of the University of Chicago was held on June 8 at 5:00 p.m. President Raymond F. McLain of Transylvania College gave the address on the subject, "An Awkward Thing." Dr. Barnett Blakemore was ordained in the ministry in a very impressive service in which his father gave the charge to the candidate and Dr. H. L. Willett the prayer of consecration. Dr. Blakemore has been appointed an instructor in the Disciples Divinity House, and, by virtue of this fact, has also been made an instructor in Divinity in the University of Chicago.

The scholarship awards for the coming year have been made to the following: William H. Alexander, Tulsa University; Paul H. Beckelhymer, Park College; Benjamin F. Burns, Transylvania College; Gordon W. Hagberg, Drake University; G. Parker Rossman, University of Oklahoma; and Robert T. Wilkerson, Lynchburg College.

The following men have now completed their work in the Disciples Divinity House: with the B.D. degree: Dan B. Gefung, Jr., Kenneth L. Patton, Charles W. Phillips; for the M.A. degree: Thomas W. Chapman and Wilbur T. Wallace; for the Ph.D. degree: William Barnett Blakemore.

Christian College
Columbia, Missouri

At the annual meeting of the Board of Trustees of Christian College in June Mrs. H. B. Marx was elected to membership to fill the place made vacant by the death of W. Palmer Clarkson. Before her marriage Mrs. Marx was Miss Thelma Underwood and graduated from Christian College in 1923. She is now Secretary of the Department of Missionary Organizations of The United Christian Missionary Society.

Bible College of Missouri
Columbia, Missouri

Dean Carl Agee announces that the enrollment for the summer session of the Bible College is nearly 70 per cent better than in any previous year. The work this summer is being offered by the Dean on "Fundamental, Moral and Religious Values," and "The Life and Literature of the New Testament."

Bethany College
Bethany, West Virginia

Almost a hundred ministers and their wives came to Bethany College on June 16-19 to attend the 13th Annual Ministers' Retreat. Dean Frederick Kershner of the School of Religion of Butler University, John Love, minister of the First Christian Church at Washington, Pennsylvania; and Dr. Hampton Adams, minister of the Union Avenue Christian Church at St. Louis, were among the speakers.

Speaking on "Unity, Freedom and Justice," Prince Hubertus au Loewenstein-Wertheim-Freudenberg spoke to one of the most attentive convocation audiences of the year. The speaker is an author, lecturer, educator and is the visiting lecturer of the Carnegie Endowment for International Peace.

Dean Forrest H. Kirkpatrick has been granted a year's leave of absence by the college to take charge of the development of a new personnel program for the Indianapolis and Bloomington plants of the RCA Manufacturing Company. For many years Dean Kirkpatrick has been one of the outstanding members of the Bethany faculty serving as Dean of students and Professor of Education. He has taken an active part in national and international educational and psychological associations.

The following people were elected to membership on the Board of Trustees at Bethany College for a term of three years: W. S. Wilkin, Wellsburg; Miss Ida M. Irvin, Big Run, Pennsylvania; W. H. Fields, Wheeling; W. W. Van Horn, Shelby, Ohio; F. O. Carter, Kenmore, New York; Argyle Campbell, Chicago; Dr. R. R. Renner, Cleveland; H. O. Evans, Pittsburgh; Sidney C. Porter, East Liverpool, Ohio.

Lynchburg College
Lynchburg, Virginia

Along with all of our collegiate institutions, Lynchburg College has been giving great thought to the problem of education for the Christian ministry and to the ways in which Lynchburg College may be able to render greater service. As a result, the college has established a policy and program which, it is felt, will result in great improvement.

The college is offering scholarships to ministerial students who are able to meet the high qualifications which have been set up for the ministry. But the student must be recommended by at least three responsible church leaders as to his qualities of leadership, intellectual ability, moral integrity, and devotion to the Christian cause. The recipient of such a scholarship is required to give approximately eight hours each week to some definite religious project in the community. He must have maintained an average grade of "B" during his four years in high school and must continue to do satisfactory work in college so long as he holds the scholarship. If at any time his attitude or moral outlook becomes such as to question his effectiveness in the ministry, the scholarship may be withdrawn. If for any reason the student fails to carry out the purpose for which the scholarship was made, the award which he has received becomes an obligation which must be repaid to the college.

Forest E. Wyatt has been appointed Assistant Professor of Physical and Health Education for the school year 1941-42.

Mr. Wyatt received his B.A. degree from Berea College, Berea, Kentucky, and his M.A. degree from the University of Kentucky. He secured his experience in the physical education field in secondary schools in Kentucky and in Rio Grande College, Rio Grande, Ohio. He is well qualified to give the emphasis to intercollegiate and intra-mural sports and physical education which is in keeping with educational trends of the present day.

Proposed Library Building for Transylvania College, Lexington, Kentucky

Transylvania College
Lexington, Kentucky

Transylvania College inaugurated this year a "one day college for parents" at which time parents were given the opportunity to attend chapel, classes, and discussions on numerous problems that confront mothers and fathers of the youth of today. This will become a regular part of the college year in the hope that it will develop a better and closer cooperation and understanding between the parents and administration.

The college sponsored an annual vocational guidance conference for about six hundred high school students during the month of April. Leaders in the field were invited to the campus to direct the conferences where it was possible for students to receive counsel on twenty-eight major vocational interests.

The first phase of Transylvania's development program was opened in May with the solicitation of the citizens of Lexington for $200,000. This will provide for the erection of a gymnasium-auditorium. Another $200,000 with which to build a library to house the rare collection of early Americana and priceless medical and legal books will be solicited from individuals and philanthropic foundations. The third phase of the program will begin in October with an appeal to alumni for $350,000 for the endowment of the school.

Culver-Stockton
Canton, Missouri

On Honors Day of Commencement Week, a Victory Bell was presented to the College by Mu Theta Nu Fraternity. The ringing of the bell is to announce to the community all intercollegiate victories in all activities. The bell was rung symbolically following the Dean's acceptance of the gift.

Since its formation, the Henry Barton Robison Collection of Literature of the Disciples of Christ has received gifts from 315 persons in 31 states, Canada and the District of Columbia. Most of the material came from Missourians.

The 1941 Commencement of Culver-Stockton was the seventieth anniversary for the Class of '71, the oldest class with members still living. They are Judge J. C. Scofield, Carthage, Ill.; D. J. McCanne, Denver, Colo.; Mrs. Betty Bumbarger Wyatt, Paris, Ky.

All dormitories are filled to capacity at the present time (July 20), and the college is again anticipating an increase in enrollment. Some students are dropping out for work and for service who would otherwise have continued in school, but the registration of new students has more than offset this unnatural loss.

The Old and the New

WHILE on a month's trip in the back country, I had the opportunity of visiting an old established group of Christians with their well-planned schools and churches, as well as a district into which teachers and preachers have not yet been sent, but where we soon hope to send some. The contrast is not one easily forgotten. While we feel quite strongly that those to whom teachers have been sent have not taken full advantage of the opportunities that have been offered them, we are greatly encouraged at the progress which has been made when we compare our Christians, with all their shortcomings, with those who are still in the heathen conditions.

Some of the outward signs which spoke very clearly of the inward conditions were: the presence of numerous witch-doctors; the amounts of heathen medicines in evidence; numerous huge brass anklets. There were witch doctors for almost everything imaginable. On the path and in almost every village there were from one to five of them in all their heathen regalia of paint, skins, and mysterious "medicines." Dr. William Davis in his book, *Ten Years in Congo,* describes them perfectly when he calls them the "spiritual buzzards of Africa," for they live by promoting fears and superstitions in the minds of the people which will net them huge profits. The native medicines hung around their necks, on their dogs and goats, and in every conceivable place. It was there in the form of small houses built on poles in front of almost every house on the path —these being designed to fool the evil spirits into thinking they were the real residences. There were even poles with odd articles tied at the top designed to frighten away the evil spirits. Huge brass anklets weighing from three to ten pounds were being worn by many of the women. (Christians are not permitted to wear these.)

These things were not entirely absent from Christian groups, and we know that many of the superstitions and fears may have disappeared as far as outward signs are concerned, but still live dormant if not active in the lives of these people. But there is a decided division between those of the group who have the faith and courage to stand out against these things and take their stand for Christ and His principles, and those who still hold to the old in fear—while many times covering up any outward signs of that fear. But the continual requests for teachers and preachers show that these people feel the need of a change of life for their children even if they themselves will die cleaving to the old. Not so in the heathen groups. They showed no enthusiasm for teachers except in rare instances; even the natives traveling with me spoke of lack of any principles among them. Deception, for instance, is so ingrained into these people that we gradually become accustomed to tolerating it; but when the natives themselves speak of the amount of stealing and lack of any conscience in the matter you realize your teaching has not been totally in vain.

When we consider that out of a condition where all the events of life from birth to death are connected very definitely with deep-rooted fears and superstitions, natives have come and been educated in our schools, overthrown their background, displaced fear with faith, ignorance with knowledge, and then have had the strength of character to return among the worst of conditions and proclaim the New Way, we wonder how many of us could go and live amid a group of our own people whose standards are far below ours, and not become one of them, even to their way of living.

—Ned Roberts

Mondombe, Africa.

Miss Burke to Benevolent Association

ON JANUARY 1, 1941, Mrs. Bess White Cochran resigned as Publicity Director for the National Benevolent Association of the Christian Church; however, she has continued to edit our national paper, N. B. A *Family Talk,* and to assist us in other publicity matters, from her home in Santa Monica, California. Mrs. Cochran has rendered the cause of Benevolence a great service during the last five years.

On June 1 her successor, Miss Jessie M. Burke of Kentucky and more recently of Florida, began her work for the National Benevolent Association. Miss Burke comes to us highly recommended for her new duties with a splendid Disciple background of preparation and experience. She took special training at the University of Kentucky, Transylvania and The College of the Bible, and has taught in public school and junior college. While taking some of her special work in The College of the Bible, Miss Burke was employed in the Kentucky Christian Bible School office.

Miss Burke went to Florida from The College of the Bible to serve the First Christian Church in Jacksonville as Director of Christian Education and Church Secretary. Her additional duty was office secretary for the Florida Christian Missionary Society, gathering statistics, answering correspondence, and preparing copy for *The Florida Christian,* and other numerous tasks relative to state work. Miss Burke also served as state chairman of young people's work for six years and taught in Florida young people's conferences. On September 29, 1940, at the morning service in Jacksonville, First Church, the pastor, A. B. Robertson, assisted by the Elders, ordained Miss Burke to full-time Ministry of Christian Education. We feel fortunate indeed to have secured the services of Miss Burke and feel very sure she will make a real place for herself in The National Benevolent Association.

—J. Eric Carlson,
General Secretary.

To Minnie Vautrin

You sought perfection!
First lashed yourself
With a cat-o'-nine-tails;
Then, scourged and chastened,
Sped quietly to ease another's ills.

You loved steadfastly,
With thrifty sense
Spending affection
Where need was sorest.
Your treasure-store proved inexhaustible!

You taught staunch lessons
With a gentle mien;
Intrinsic values
In each text espoused,
The fruit of your belaboring it in life.

You've closed the textbook,
The last, thumbed page
Far too bewildering
For your tired soul.
Alas! The frailties of humankind.

—Lois Anna Ely.

Pension Fund Notes and News

(*Continued from page* 12.)

churches for over 50 years, and I am hoping he will be able to receive a share in this Fund which all our aged brothers, I know, will be grateful for and in many cases needful."

In raising the goals for the care of aged ministers, members of churches were given the privilege of memorializing a minister they loved in the making of their gifts. It developed that hundreds of ministers were remembered and memorialized by those to whom they had rendered spiritual service. Gratitude for the ministry and for what it does is not yet dead. Several ministers were memorialized by more than one donor.

There was a total of 1,286 ministers thus memorialized. Money was given by each person to the Pension Fund who thus remembered the services and devotion of a former or present minister. Ministers in large city churches and in the village and open country were remembered. Ministers living and many who have passed on were lovingly memorialized.

The list of 1,286 names has been neatly typewritten, bound in a leather volume, and filed in the permanent records of the Pension Fund. It is not a closed list.

On April 1, 1941, the 450th retirement took place under the new Pension Plan. The pension credits created by this minister in ten years and three months amounted to $663 annually. Thus the years are unfolding the glory and the effective workings of the Plan for the ministers and churches cooperating in it.

Russell Colgate Passes

Russell Colgate, president of the International Council of Religious Education, died July 31, 1941, from a heart attack. Mr. Colgate was one of the outstanding Christian laymen of the present generation in his devotion to the cause of Christian education. As well as being president and a trustee of the International Council, he was president of the International Assn. of D.V.B.S., chairman of the board of trustees and member of the finance committee of the Religious Education Foundation, a trustee of Colgate University, and vice-president and a trustee of Colgate-Rochester Divinity School. He was also superintendent of the Sunday school in his home church, the North Orange Baptist Church of Orange, N. J., the third generation of his family to serve in this capacity.

Russell Colgate was liberal with his money as well as with his time and gave generously to various religious organizations. His unassuming nature, gracious personality, and earnest devotion to the vital interests of Christian education endeared him to all in the fellowship of the International Council.

Christian Youth Council

THE fourth meeting of the Christian Youth Council of North America was held at Estes Park, Colorado, June 23-28. Delegates and leaders numbering 189 came from thirty-seven states and the District of Columbia and from twenty-two denominations. Forty-one different denominations and interdenominational agencies sent official delegates. In many ways, this was one of the most significant meetings since the beginning of the Christian Youth Council.

At the last session of the Council, a new program emphasis was agreed upon using the theme, "Build Today for a Christian World." The four major areas of the program during the next two years will include "Girding for the Task," which will include such activities and projects as creative Bible study, the adoption of personal disciplines, and the building of circle groups; "Enlisting Others," which will include such activities and projects as helping other young people to be Christian, strengthening the missionary work of the churches, and the enlisting of young people for Christian service at home or abroad; "Healing the Wounds of the World," which will include activities and projects in relief, reconstruction, and reconciliation, such as work camps, migrant work, race relations, and Brotherhood Week; and "Design for Tomorrow," which will include activities and projects, such as the making of "Blueprints for Tomorrow's Work" by groups of Christian young people.

The findings of the Council meeting will be issued in a manual as a guide for study and action. It was to be released about July 20.

Eyes On the Orient

By DR. M. SEARLE BATES*

JAPAN is the dynamic factor in the Orient today. China, Russia, Great Britain are under pressure; the United States faces mainly toward Europe. For the near future, Japan's course will largely determine the responses of her neighbors, close and far.

Japan has victoriously occupied large portions of China; she has skilfully managed her economic life through four years of extended warfare; she has associated herself with the military power that has conquered a dozen nations. Yet, Japan staggers in difficulties.

China is stubbornly resisting, with more signs of hope than of failure. With many a recent stroke, the world war has cut deep into the already strained trade and industry of Japan, greatly hindering the import of essential materials (and these shortages may be rendered desperate by American-Dutch-British constraints). The German relationship has paid only one instalment, Indo-China, of the expected booty in Southeastern Asia; while in the eyes of the other Eastern peoples, along with Russians, British and Americans, it has intensified the judgment that Japanese policy is set for unlimited conquests and therefore must be met by determined opposition rather than by appeasement.

Within Japan, many of the common people and certain of the commercial interests would like prompt relief from present abnormal burdens and risks. But they are accustomed to accept orders from above, in terms of imperial success. The army and navy officers, in close combination with industrial interests given to armaments and anxious for empires of markets and raw materials, depend upon the pride and devotion of the disciplined nation. None can speak openly save in terms of victorious advance.

Forward, but in what direction? The old-time set, always strong in the army and now widely revived by the German attack upon Moscow, is against Russia as the most powerful enemy on land, the base of hated communism, and the intruding holder of Siberian minerals that rightly belong to the Asiatics (i.e., to Japan, the "leader" of the Asiatics in reversing the imperialism of Europeans and Americans).

Others feel that the first requirement is 'to finish the China affair"; and that the current failure of political wiles in China calls upon the military to smash West China bases or to cut the Burma road. Still others, impelled by strategic need for oil, rubber and tin, by long ambition to displace the western control of Southeast Asia, and by persistent German urging toward a blow at Britain and America, organize for Japanese supremacy in Singapore and Batavia.

Japanese hesitation is in part a proudly concealed reckoning of costs and risks, prolonged in the hope that China or Britain or Russia will show signs of weakening; in part, an inability to agree upon any one venture as deserving effective priority. Moreover, the absence of factual discussion and the conflicting ambitions of various officer-cliques are serious obstacles to reaching a rational policy.

August 1, 1941.

*Dr. Bates will conduct this column of comments on the affairs in the Far East while he is on furlough in America.

Disciples delegates at the Estes Park meeting

WALTER MENZIES, retired missionary of India, on July 24 was riding on a train in Canada when it collided with another section of the train. Mr. Menzies was sitting at the table in the diner when the impact occurred. He was thrown against the table, smashing it completely. On examination it was found that he had some fractured ribs and internal injuries. A letter from Mrs. Menzies on July 31 said that he was improving nicely. He was suffering a great deal from shock and it may take three months for him to recover completely from that. We are indeed sorry that he has had to experience this accident.

Miss Vincoe Mushrush, missionary nurse to China, now on furlough, reported for duty on June 25 at the Army and Navy Hospital, Hot Springs, Arkansas, with the American Red Cross. She received her A.B. degree from Washington University, St. Louis, Mo., last June.

Maria Dayoan of the Philippine Islands, spent a few days in Indianapolis following her graduation from Northwestern University where she received her M.A. degree. She attended the Congress in Mexico City, July 16-20. Miss Dayoan has won many friends during her stay in the States. We shall miss her greatly when she returns to her home in the Philippines.

During the summer months, H. Gray Russell, missionary to Africa and now on furlough, has been serving the church at Beckley, West Virginia.

We are glad to report that Mrs. R. D. McCoy is making splendid recovery from an operation she underwent June 15 in Tokyo.

Mr. and Mrs. C. E. Benlehr, retired missionaries from India this year, are establishing their new home in Encinitas, California, where they are near their daughter Helen who is employed in San Diego. Mr. Benlehr is enjoying his garden very much. He mentions, too, the large variety of fruits they have available.

John A. Tate, long-time secretary of the Virginia Christian Missionary Society, was awarded the honorary degree of Doctor of Divinity by his Alma Mater, Bethany College, on June 9. The formal citation in presenting Dr. Tate for the degree included the following quotation:

"Since its inception, Bethany College has had its rootage in the living church —and especially in the great religious fellowship that had its beginnings here. Through all of the years there has been a procession of men and women marching out from these halls to contribute to the life of the church and to exalt, by precept and example, the teachings of Jesus and the religious insight of our movement. This is the richest heritage and most cherished tradition that Bethany has. In this great procession John A. Tate is one who bears the halo of good service."

A fine baby boy was born July 8 to Mr. and Mrs. Joseph M. Smith, most recently appointed missionaries to China, but now in the Philippines where they are studying the Chinese language. They were evacuated from China several months ago. The proud father took the picture of his eight-pound son when the baby was only twelve hours old. The Filipino nurse is holding him. The mother is fine and, naturally, quite happy. She was Winnifred Watson before her marriage. Congratulations to baby and parents!

Try to imagine the excitement in the Missions Building when one day in July a card was received by Dr. C. M. Yocum from Mrs. A. G. Henderson, the first news from her since her internment in Germany following the sinking of the "Zam Zam." Because of the interest of WORLD CALL readers in any news from Dr. and Mrs. Henderson, the following is quoted from the card written June 19:

"I am finally settled at the above address rather than (word blotted out by postmark) at least for a time. I am in good health and when I last saw Fred which was some time ago he was well. Needless to say I miss him so much but am looking forward to the time when we will again be united. Last year at this time we were at Swarthmore. I expect Mr. Edwards has been able to give you all the news regarding the sinking. How thankful we are that our lives are spared. We have spent a good deal of time traveling through France and Germany and arrived here only last Monday. The country is gorgeous and from my bedroom window we see the Swiss Alps. Each day, too, we go for walks in the woods; also take sun baths. We are 10 girls in our room—all from our ship and three of us missionaries. There is no need to worry about us for we are happy and in delightful surroundings. I received a Canadian Red Cross parcel which contained food such as butter, jam, klim, chocolate, etc. It was so welcome. Do give my love to all there and if possible could some wool, knitting needles, warm slacks be sent for winter? I know you remember us in your prayers. Please write soon. Fred is in North Germany."

On July 28 a letter was received by Dr. Henderson's family, written by him on June 22 from a camp in Germany. His letter was very similar to that of Mrs. Henderson's. He is very anxious to receive letters from everyone who would care to write. Mail can be sent to both of these friends through the International Red Cross, though definite instructions are not available at this writing.

A card dated June 18 has just come to Dr. Yocum from Dr. Henderson. It reads: "Regret not being able to write you from Africa, but happy to know that 'all things work together for good.' Red Cross food supplies semiweekly. Would appreciate you sending reading materials. Said goodbye to 'Jamie' two weeks ago. She has shown marvelous courage. Fine Christian fellowship here with four other missionaries. Yours in Christ. Fred."

Our deepest sympathy goes to Miss Jessie Trout, missionary to Japan but now in America, in the passing of her father, A. E. Trout, in Owen Sound, Ontario, Canada, June 16. Miss Trout has had to extend her stay here because of the critical situation in Japan. She was to have sailed August 29.

Death has come also to the Cobble family in the passing of Robin R. Cobble's mother, Mrs. J. M. Cobble, Erie, Kansas, July 3. Mr. and Mrs. Cobble are on furlough from missionary service in Africa.

Mrs. I. B. Howard, mother of Mrs. Mary McGavran, missionary in India, passed away July 23 in Cleveland, Ohio. Mr. Howard died while Don and Mary McGavran were home on furlough. Sincere sympathy to both of these missionary families in their recent losses.

Miss Wenona Barger and Donald B. Diggle were married in the National City Christian Church, Washington, D. C., with Dr. R. H. Miller officiating. The bride is the daughter of Dr. and Mrs. G. J. P.

(*Continued on page* 42.)

Women and World Highways

Christian Women at Work in India

Excerpts from 1940 Report of Women's Evangelistic Work, compiled by Miss Ethel Shreve, chairman of Women's Work Committee.

AGAIN the year has come to a close and we look back on the furrowed field. We see the sprouting seeds; we see the half-grown plants, some ready to seed, some seeding; and yet there are many bare spots. As the Master taught us to do we look at the sowers, these brave women, mothers in the homes, and we see self-sacrifice on the part of everyone. They go out in the rain, cold and heat, living in tents, moving from place to place, walking long distances, often camping in places where the only drinking water available is from tanks in which people and buffaloes bathe and drink. Thus they go on hoping for an ingathering in these villages." (*From Mrs. Reynolds*)

During 1940, forty-five women evangelists have worked over 9,000 days. They have visited an average of 2250 homes regularly every month, making in all 41,992 visits. The Bible has been taught at each visit, regular courses of lessons being followed.

These women evangelists have taught reading to eighty-nine non-Christian women and to fifteen Christians. For the greater part of the year Kulpahar has had the most readers. Eight women have lived and worked in outstations and twenty-three others have camped in the villages for certain months. These workers have read during the year 722 books of the Bible and 540 other books. Five women evangelists at Bilaspur and four other women, three at Pendra Road and one at Bilaspur, read the entire Bible during the year. Besides these at least seventeen women evangelists and six other women read the entire New Testament.

There are about one thousand women in our churches. Many of these are officers in church or Sunday school or leaders in other church organizations. Some have helped in the Daily Vacation Schools in their stations and many have rendered help to the sick. A Damoh woman sometimes walked three and a half miles to an outstation to help some Christians there. One of the Kotmi women took care of a Hindu woman for a month and finally brought her for baptism. One of the women evangelists there taught a woman to read in the noon hour when she brought milk from a village about six miles away. A few of the women tithe; many give regularly. In Kulpahar, where there are sixty-two women in the community, three are tithers and all the rest regular givers.

In connection with each of our churches there is a women's society, which has devotional, missionary, temperance, and social meetings. This year these societies in answer to a call from the National Missionary Society gave 25 rupees, 8 annas (over $8.00) for the help of European missions working in India.

Although only three witness bands are reported, the women have kept up their volunteer service. Some have gone out with the women evangelists, some have witnessed in their homes, others have gone out for all-day work and have even spent several days in camp. A few have gone to the homes of their non-Christian relatives. In Sumankhetan the teachers and girls have gone out to near-by villages and to camp to help in the evangelistic work. In Bilaspur the teachers and girls from Burgess Memorial have gone to near-by places. Two teachers conducted regularly a Sunday school class for the women in the jail. The nurses in Jackman Memorial Hospital do volunteer witnessing among the patients. Jubbulpore has had no paid workers, but the women of the church have taught in the homes of the new Christians and visited others.

During the year twenty women have been baptized from caste, more than double the number for the year before. (Bilaspur has baptized six more women since the end of 1940.)

We close the year with great hopes for the future. The Mungeli women evangelists write: "With gladness and confidence we can say that the people are thinking about the true Savior and one day they will be his."

Contrasts

By MILDRED P. REYNOLDS*

I

THE sun was high in the heavens and a gentle breeze was blowing that lovely Sunday morning when Jagari Bai went to sleep. She had spent a lot of years on this earth and was old, deaf, and pitiful. So when the church bell began to toll, we were not sorry that it was for Jagari.

The church service over, all the crowd of worshipers came slowly to the cemetery. In the hands of the little children were a few flowers that they had brought along to put on the coffin. Slowly from the small mud house the corpse was borne by her sons. And through the large crowd gathered to bid her farewell, one heard a sigh or maybe a cry now and then. All was order and controlled emotion. The service began. As the preacher's words reached our ears—"She is not dead; she has gone to be with Jesus"—we were startled by a woman in the Hindu village near by screaming and wailing at the top of her voice. Someone had died, and she was in her village crying out her woe unto all present. The Christian service continued: "It is not a sad day for our sister; it is perhaps her happiest day, for she will see the Father today." Screams again. "We shall see her no more on earth but we shall meet her up there if we follow."

The line of Hindu women passed by the Christian woman's grave, the noise so loud we could scarcely hear the preacher's voice. As the procession passed on many non-Christian men sitting under the trees, looking at both funerals, said, "Why do we not join the Christians? See the peace and joy that they have, and where is our peace?"

As we spoke our sympathy to the sister's family and started home across the rice field, I could hear those words, "Where is our peace? Look at the Christians. They have something we do not—what is it?"

II

Today in camp a village woman came to me and sat at my feet while I talked with her about why we came to her village. She was evidently touched over the presentation and once or twice shed a tear. Then she sat up and said, "Well, as I look at you all—how you eat such strange food and I see you using soap to bathe with and soap to wash your clothes with; I see you talking to all kinds of rich and poor, high and low people—then I wonder what makes you able to do that. Look at us. We live in this village, go to the bazaar once a week, fuss and fight for just enough boiled rice to keep us from starving. We have one cloth a year and always our wants are legion. You have no wants; they are all satisfied.

"Look at your women, not afraid to speak to all people, eat with their husbands, and even read and pray with them. We can't open our mouths before people who read the Hindu scriptures. Look at your girls, finely built, educated, and helping to earn for the family. Look at ours; all have to be watched all the time." She went on and on. Finally I opened the Bible to the first chapter of Isaiah and read it. She said, "Yes, that's us. We put our hands to the plow and continually look back."

It is difficult to realize what a difference there is between our Christian Bible women and these village women. Yet many of our strongest Christian leaders came out of villages such as this.

*Mrs. H. M. Reynolds is a missionary in Mungeli, India.

Are You Studying Democracy?

Suggestions and Resources for Seniors, Young People, and Adults

These pages are supplementary to material in two packets on the general theme, "Christianity and Democracy in America." The titles are "Home Missions and Human Rights" (a packet of programs, 75 cents) and "Christian Frontiers for Democracy" (a discussion packet, 50 cents). For information about these and other missionary materials write to your state secretary of missionary organizations-education or to the Missionary Education Department, 222 Downey Avenue, Indianapolis, Indiana.

Challenge to Christians

"CHALLENGE to Christians" is the theme for study in October—challenge to purify and preserve democracy. It is very logical that Christians begin with themselves in their own homes and churches, for if democracy cannot work in these realms its success anywhere is in jeopardy.

On these pages this month we are giving suggestions which we hope will stimulate individuals and small groups to explore their own attitudes and habits and to formulate patterns for democracy in the home and in the local church. The patterns will keep growing, we trust, as the groups continue to think together and read in these fields. We are indebted to Mrs. J. B. Hunter of Seattle, Washington, for the basic suggestions for such groups as given on these pages.

Adults will be challenged by the article, "Mrs. Christian Recognizes Some Economic Relationships," on the "Women and World Highways" page of the July WORLD CALL.

In addition to the home and the church, young people have another very vital field in which to practice democracy—the school. Much emphasis is being placed on democracy in the public school—some of it very wholesome, some of it little more than propaganda for national defense and war. With this emphasis comes a very great challenge to Christian young people to keep Christian principles uppermost.

If youth groups wish to analyze their own school and work out ways to make democracy work more effectively there, they will find two pamphlets very helpful: *How You Can Strengthen Democracy,* and *The School An Arsenal for Democracy.* These are published by the Educational Policies Commission, 1201 Sixteenth Street, N. W., Washington, D. C. No doubt they are in most school libraries. The Christian emphasis will need to be supplied by the groups themselves with the help of the study packets on democracy, WORLD CALL, and the New Testament.

Democracy in the Home

Another activity for a small group as recommended in the packets on democracy is that they work together in the formulation of a standard by which to measure their homes democratically. If we are ever to learn to live the democratic way of life, if we are ever to appreciate the democratic spirit, we must practice democracy where we are, especially in the home. Making a home democratic must itself be a democratic, patient procedure. It must be gradual, fair, and sympathetic. Many attempts to democratize homes have failed because they have been too hurried.

Perhaps questions like the following will start the group to thinking about the characteristics of a democratic home and ways to go about working to make them prevail.

1. *Is There a dictator in your family?* One who takes upon himself the responsibility of governing or managing everything and everybody, who decides what is best for all concerned and devises ways of forcing his ideas and plans upon others?

Sometimes a child is a dictator, as is indicated by the following story related by Dr. Catherine Whiteside Taylor: "A small child refused to eat. Mother began telling stories to get the child to eat. One day when Mother could not tell the story she prevailed on Grandmother who danced a jig to the amusement of the child. After that the child would not eat unless Grandmother danced!"

2. *How is the family budget determined?*
   a. Does Father or Mother control it?
   b. Does each member of the family receive money according to his needs? What of the relative needs of son and daughter? If son or daughter is earning something how is that taken into account? If there is an allowance should the parents indicate how it is to be spent?
   c. Is the family budget a matter of cooperative planning and administration?
3. *How are the duties of the household divided?* Arbitrarily? By common agreement? Should Mother make herself the servant of the family?

The group might work out a check list for its own use and the use of other members of the church. The title might be "Democracy in My Home." On the check list there would be statements of democratic principles or practices, and a place after each statement to check "yes" or "no," as:

	Yes	*No*
The family budget is made by the entire family in conference.	---	---
Radio programs are considered by the family in conference so as to take into account individual preferences in the light of the preferences of others and arrive at an agreement and understanding.	---	---
We have family council.	---	---

A Family Council

Groups working on a standard for democracy in the home should read as widely as possible. Librarians will be glad to help you find books, pamphlets, and articles on democracy in the home. Study ways of improving homes along democratic lines. There is no one and only plan, though a family council has proved extremely effective in many homes.

In the family council each member has a vote and the council is a combined legislative, executive, and judicial body. It makes all the rules, tries all offenses, and sees that its rules are obeyed. Such a council relieves parents of the distasteful task of being policemen in the home because the council is itself the police officer. The council teaches its members that rules and laws are not artificial but necessary.

Frank D. Slutz writing in *Front Rank* states that one family made it a rule that no member of the council could be punished for anything he said in a council meeting. This practice gave encouragement to frank and full expression. This particular family council determined allowances for members of the family, prepared a code for social life, decreed what nights of the week should be available for dates, set time limits governing the return of members from social affairs, studied motion pictures in order to train members to be critical of dramatic values, planned family vacations.

A democratic home through its council substitutes discussion for arbitrary domination, makes each member feel that he is significant, encourages expression instead of secret inner rebellion, and trains all of the members of the family in the use of democratic methods.

Bibliography for Groups Studying Democracy in the Home

There's No Place Like Home, James Ellenwood. Scribner's, $2.00

Living Together in the Family, L. T. Dennis. American Home Economics Association, $1.10

Guidance in Christian Home-Making (a leadership education course—420b—very helpful to small study groups). Free

The Home and Christian Living, P. R. and M. H. Hayward. 75 cents

Growing Together in the Family, L. F. Wood. 50 cents

Home and Church Work Together, 15 cents. (The last four items are available from the Christian Board of Publication.)

A most comprehensive book list, *Family Life, Parenthood, and Young People's Relationships,* has been published by three national religious bodies. Secure it for 15 cents from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Rating My Church

It is suggested in both packets on democracy that a small group from your organization study democracy in your church, finding out the answers to such questions as we are suggesting here and other questions which will arise as the group works. The group may consider the church as a whole, specific organizations or departments, or both. Careful and tactful investigation and study will be required. After determining questions to be answered, the group may allocate specific ones to its various members for study and investigation.

From time to time the group will need to get together to compare notes and report progress. We suggest the preparation of a composite report in interesting form under such a title as "Democracy in Our Church." The spirit of the report is important. Be democratic! Even though you discover a dictator somewhere, be kindly and refrain from using names! This does not mean evasion. What value would there be in that? It means an attitude of helpfulness in a spirit of penitence for common weakness. (Who does not have his undemocratic moments?)

This attitude was truly manifested by the family in Germany who were engaged in earnest and plaintive prayer for a family of Jewish friends who had been scattered to concentration camps. Up from their knees, the mother asked, "What does our religion teach us about our attitude toward those who sent friends to the concentration camps?" A moment of heavy silence, then the family went back on their knees and prayed for Hitler!

The report which the group prepares should have wide circulation and use throughout the church. It should help point the way toward a more democratic conduct of the affairs of your church. It might suggest certain goals or standards toward which your church will want to work. Achievement Day in the Spring might be a good time for checking on progress.

If both adults and young people are studying democracy, the group making the study should be composed of both, or at least there should be correlation of activities.

We hope the following questions will stimulate thought and action.

Democracy in Our Church

1. Who makes up the church board? Is it representative of the various organizations and functions of the church? Are the youth represented? the women? the children?

2. How does the church board function? Does it "pass down" decisions affecting groups and organizations without discussing these with those affected?

3. Is the church board familiar with the curriculum of the church school?

4. Who determines what lesson and study material will be used in your church school? Do parents and teachers choose them in consultation and with samples of material to make their choice intelligent?

5. Who builds the budget of the church—one person? a committee? the board? Are the different departments of the Sunday school encouraged to submit their needs? Is the budget submitted to the congregation for free and unlimited discussion and action?

6. How is a new minister called? by the "ruling elder"? by a pulpit committee? by the board? Is the final call contingent on the approval of the congregation?

7. Who decides questions of policy—the minister? a special committee? the church board? the congregation?

8. Who works out the yearly program for the church—the minister? a committee? the church board? a representative group made up of all organizations and functions?

9. By whom are the worship programs planned? By the minister in cooperation with the choir director, by a worship committee, or by the minister alone?

10. Are there organizations in the church which leave it to their presidents and program chairmen to do all the work and are thereby themselves mainly responsible for undemocratic procedures?

11. Are there individuals or organizations in the church who dictate to the minister about the kind of sermons he may preach?

12. Do the young people and their adult leaders plan their yearly programs together democratically? Are the young people free to study any subject of interest or are certain subjects taboo?

13. What kind of organization have the women of the church? Does their organization function democratically as a part of the church? Does the executive committee make all decisions or are transactions brought to the group as a whole for action?

14. Are all races and classes free to worship in your church? Are they welcomed and made to feel at home?

15. Are there "cliques" which exclude outsiders?

16. Is everyone who works for your church paid a living wage? (The National Industrial Conference Board estimates that a yearly income of $1735 is necessary to support an American family of five on a health and decency level.)

17. Is minority opinion in your church respected?

18. Do groups have a voice in choosing their own leaders?

19. Are the teachers and leaders of groups in your church trained in leading discussion in a democratic and effective way, or do they "tell" others what they think they should know without giving opportunity for discussion?

Are You Using Both Packets?

Many organizations—adult particularly—are using both packets on democracy: "Christian Frontiers for Democracy" (the discussion packet) in smaller group or circle meetings, and "Home Missions and Human Rights" (the packet of programs) in the larger general meetings. It is important in such cases that group or circle leaders work closely with the leaders of general meetings so that each will supplement the other and move steadily and logically forward.

The following would be a logical procedure for the fourth meeting. Circles would discuss together the causes of their undemocratic ways and possible solutions for the failures of democracy as discovered in the second and third meetings. There would be no set speeches. Then in the larger meeting time would be given for each group or circle to report what it considered to be the most significant solutions which it discussed. The rest of the time would be given to speeches:

Together Does It (*Author of Liberty*)
Agencies Working for Democracy
The Church Makes a Contribution

Material for the latter two speeches is found in both packets as follows: *Home Missions and Human Rights,* pages 15-24 of the pamphlet, "Democracy and People"; *Christian Frontiers for Democracy,* pages 3-12 of the pamphlet, "*Safeguards of Democracy.*"

If the council or missionary society as a whole is using only the book, *Christian Roots of Democracy in America,* by Arthur Holt, it is important that the smaller circles carry out in full the program suggested in their packet for the month. The chapter in this book having the most significance for the subject probably is Chapter VIII.

Vary Your Presentations

The source material for your fourth meeting might be presented in several ways. For example, you might prepare it in question and answer form, with one person asking the questions and another answering, or with questions typewritten and distributed among the members who will direct them to those prepared to answer. You might have a "round table" or conversational type of presentation by four or five persons.

There is a movie which groups might like to have for use in this meeting—"The Lord Helps Those—Who Help Each Other." It is available at regular rental rates from The Harmon Foundation, Inc., 140 Nassau Street, New York, N. Y.

Watch for New Material

The pamphlet, *In Defense of Democracy,* is no longer available at the advertised price of five cents but may be ordered direct from The American Council of Public Affairs, 2153 Florida Avenue, Washington, D. C. Price, 10 cents.

For the many groups that like to combine the Christmas message with the current mission study theme for their December meeting we are happy to announce a new play, *Christmas Eve—And the Bus Is Late,* by Maude Taylor Sarvis. Whimsical and appealing, the play shows how the Christmas message stands for true democracy. Characters needed: one small girl, three young women, two older women. The action is easy, the setting simple. Price: single copy, 10 cents; three copies, 25 cents. Order from 222 Downey Avenue, Indianapolis, Indiana.

Worship Service for Missionary Groups

Theme: Christian Imperatives of Democracy

OCTOBER: Democracy as Equality

Instrumental Prelude: "This Is My Father's World"

Call to Worship:

Spirit of God, descend upon my heart;
Wean it from earth, thro' all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

Teach me to feel that thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love thee as thine angels love—
One holy passion filling all my frame;
The kindling of the Heav'n-descended Dove,
My heart an altar, and thy love the flame.

Hymn: "Where Cross the Crowded Ways of Life"

In the crowded ways of our land, among the restless throngs, we find the representatives of many lands and races. Throughout the years they have been coming to these shores, lured by high hopes of a way of life known as democracy with equality of opportunity and privilege. What gifts they have brought to enrich the economic and cultural life of our country! They have brought:

Their music—dirge and dance and wassail song, proud march and religious chant, and their instruments for the making of music.

Their poetry—winged tales of man's many passions, folk song and psalm, ballads of heroes and tunes of the sea, lilting scraps caught from the sky and field, or mighty dramas that tell of primal struggles of the profoundest meaning.

Their art—fancies of the mind, woven in wool or wood, silk, stone, or metal, rugs and baskets, gates of fine design, and modeled gardens, houses and walls, pillars, roofs, windows, statues and painting—their art and handcraft.

Homelike familiar things—a favorite tree or fruit, an accustomed flower, a style in cookery or in costume.

Hands with which to work.

Minds that could conceive.

Hearts filled with home—stout hearts to drive live minds; live minds to direct willing hands.

Irish song and wit, German thrift and industry, Scottish virility and genius, English love of law and order, Scandinavian honesty and love of home, Negro fervor in song and story, Mexican enjoyment of life, Indian customs and traditions, Slavic dance and folk song, neatness and thoroughness of the Netherlanders, Italian love for art and music, and philosophic tendencies of the Oriental for the beautiful, are but a few of the strands that may be found woven into our national pattern.[1]

Only as individuals and groups learn to share their gifts and blessings will the way of brotherhood come for all. In life's crowded ways we hear the voice of the Son of Man calling us to Christlike sharing.

[1]Franklin K. Lane, quoted in "Americans All—Immigrants All."

Scripture and Meditation:

Acts 2:1, 42-46. The early Christians knew what it meant to share. They were possessed of a deep concern for the mutual welfare of the followers of the Master.

"Those earliest churches were very unlike our formal churches of today. They were much more simple and natural forms of social organization. They had no church buildings but met in the houses of their members, much after the fashion of the 'cottage prayer meetings' of the Moody-Sankey revivals. . . . They were even more intimately of the family nature, for they ate together in a common meal. In the Jerusalem Church we are told that all who became its members had all things in common, for they sold their property and goods and shared the proceeds according to their individual needs."[2]

Gal. 6:2. A more equitable distribution of the economic resources of our world is taught plainly in the New Testament. It was not only taught but practiced by the early Christian community. Fellowship meant more than worship, prayer, and communion. It meant "bearing one another's burdens." It involves today a practical demonstration of the spirit of "love" which means genuine friendliness.

John 13:34. Behind the deep concern of the early church was love. Love must be the motivating force that today will lead Christian people to mutual concern and helpfulness.

Prayer Hymn: "Take Time to Be Holy" (1st stanza)

A Time of Prayer:

Within ourselves we find sometimes a feeling of superiority, an attitude of disdain toward others. Let us confess our sin.

We are aware of tight-drawn lines of class and color in our church and community life. Let us lift our hearts in penitence for our share in thus placing obstacles in the Christ-planned way of genuine understanding and fullest equality.

We are conscious of aloofness, of lack of identification of our lives with people of another class, color, or land. Let us make intercession that we and others may find the way to break down all separating walls of color, language, religious belief, economic status, and of distances that divide.

Churches and church schools—our own—fail to practice the democratic way, denying equal opportunity for sharing responsibilities, shaping plans and programs, participating in the social life of the church. Let us pray for brotherhood within our own church as well as in the church's farthest outreach.

Leader's Closing Prayer:

"O God, The Father, good beyond all that is good, fair beyond all that is fair, in whom is calmness, peace, and concord; do thou take from us the dissensions which divide us from each other, and bring us back into the unity of love, which may bear some likeness to thy divine nature. And as thou art above all things, make us one by the unanimity of a good mind, that through the embrace of charity, and the bonds of affection, we may be spiritually one, as well in ourselves as in each other; through that peace of thine which maketh all things peaceful and through the grace, mercy, and tenderness of thy Son, Jesus Christ. Amen."[3]

—Donald M. Salmon.

[2]From "The Great Galilean Returns," by Henry Kendall Booth.

[3]St. Dionysius in "Prayers for Service," by Alfred Noyes.

Echoes From Everywhere

Bible Women Evangelizing

In many native states of India Christian preaching is not allowed. Our Bible Women in Hatta recently reported their conversation with a group of women from the neighboring state of Panna. It seemed worth translating to pass along:

One evening as we returned home we were stopped near our gate by the voices of women in an ox cart,

"Wait. What have you in your bag there?" asked one.

"The Book of our Religion (Bible), some song books and stories," we answered. "We sing the songs of Jesus our Saviour and teach the people his truth."

"Sing for us," said the women, leaving their carts. The men came to hear, too.

"We have no one but Jesus" was the song we sang. All through the singing of the full song the three older women wept openly.

"We live in a native state," they said. "We never before even heard the name of Jesus, nor have we ever seen Christian women before. What can we do? If we had a day to stay we should sit and hear more."

Then they rode away in their slow-moving ox cart.

—Mrs. Nelle S. Smiley.

Damoh, C. P., India.

For Others

The following is from a letter received from F. L. Rowe, Mission Treasurer, of our Congo Mission:

"Mr. Herbert Smith of Bolenge has handed me 217.70 francs which was the amount of a special offering taken by the Bolenge Church. Mr. Smith states 'The offering of the Bolenge Church was a Love Gift towards the missions supported by our English churches. This offering was similar to the one given by the brotherhood at the time of the Brotherhood Annual Dinner.' Mr. Smith has asked that I inform you that once a month the

Bolenge local church takes a special offering for 'Others.' ''

The congregation of the Mondombe Church took a special Easter offering for China relief amounting to $22.15. The greeting, as translated from Lonkundo into English, to be sent to China read as follows:

''*To Our Friends in China—*

''*How are you? Are you well? We, here, are well but we need many teachers of the Gospel. Even though we do not see each other with our eyes yet we think of you in our prayers continually. The thought of the church of Mondombe is to send you a gift of kindness as did the Christians of Jerusalem.*

''*Receive our hearty and loving greetings.*''

Going Into the Homes

May first is Labor Day and a general holiday in Mexico. That made it easy for them to have their retreat for adults on that day. In one of the classes the pastor at Aguascalientes proposed extension work in the homes of the congregation. Members of a Christian home were to invite in non-evangelical friends or neighbors for private conferences with the pastor. Several of the conferences have been held and the pastor has been able to talk over spiritual matters with about thirty adults. Some have had questions or problems to present. In one home the conference continued for three hours or more but there were two confessions of faith in Christ, which we think came as a direct result of that serious discussion.

Aguascalientes, Mexico.

Witnessing for Christ

A young man, Atul Prasad, came to the tent one day from a village three miles away. He happened to be one who could read and write, had studied in a Mission School, and had a Bible in his home. He wanted to be a Christian, but feared persecution if he were the only one in his village. After we had told him of experiences of others, and had taught him more of the Bible truths, he decided he was going to be a Christian no matter what happened.

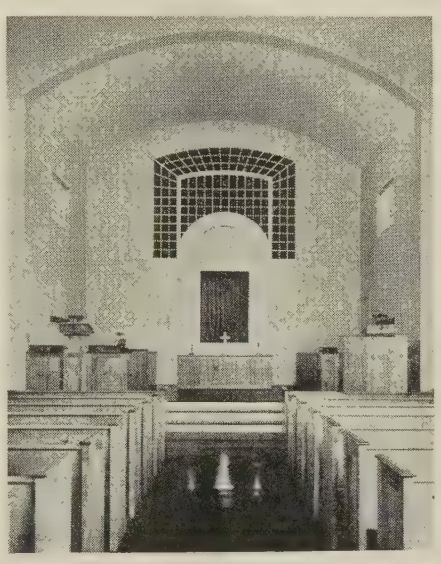
After his baptism he said, ''Now the burden seems light.'' However, it was difficult for him for a few days, and he said afterwards that it was only our frequent visits to his village that gave him courage to go on. Now the report comes that other families there are getting ready to become Christians. The last time we went to the village the people told us that Atul Prasad would get them together at night and teach them from the Bible. He has attended church regularly although he has to walk about four miles each way.

—Ethel Shreve.

Bilaspur, C.P. India.

Hazel Green Conference

At the Young People's Conference there were 105 students enrolled with 14 faculty members. Everyone agreed that it was a week of great inspiration and fellowship.



Miss Lyrel Teagarden is the living link of the Church of Christ, Danbury, Connecticut. W. R. Vivrett is the minister. Danbury is Miss Teagarden's home. Her father, E. J. Teagarden, was pastor of the church for fourteen years. Her mother taught the Mary T. Nichols Class until her death. This class recently presented to the church a pair of silver candlesticks and a cross as a memorial to their teacher. Last March a beautiful memorial and dedication service was held.

The candle on the right of the congregation is to symbolize the "Light of the World"—Jesus Christ—shining through the life and work of a foreign missionary of the Disciples of Christ. Each week the name of a missionary will be heard or read.

The candle on the left is to likewise symbolize the Christian witness borne by the life and work of one of the home missionaries.

The cross is to be a symbol of a perpetual reminder "of the sacrificial love which must characterize our own lives if we are to be worthy of the name 'Disciple.' "

Each week a picture of the communion table will be sent to the two missionaries whose names and work were set forth on Sunday in public worship. On the day of dedication the living link missionary to China, Lyrel Teagarden, and the names of Mr. and Mrs. Fidel Reyes were read.

Hidden Answers

1. Tell how one Chinese funeral became a veritable evangelistic campaign.
2. How many Chinese children in Hofei are being fed by the Mission staff?
3. What is the week of October 12-19?
4. Tell about the Emergency Million.
5. What can the church do in helping the minister to have good books?
6. Who has resigned from a long pastorate to become a field representative in the interest of young men engaged in national defense?
7. What churches in your community have W. C. honor roll standing?
8. How many religious bodies are members of the Federal Council of Churches?

In Memoriam

W. O. Dallas, June 23, 1941, Hugo, Oklahoma. Beloved pastor of First Christian Church; formerly a leader in the churches in Texas.

Miss Jennie Flickinger, June 26, 1941, Arcola, Illinois. Treasurer of missionary society for 27 years. Faithful and devoted Christian. Age 70.

Mrs. Emma Harriet Thew, June 17, 1941, Santa Monica, California. Sunday school teacher, deaconess, and always a devout Christian. Strong missionary zeal, having had life membership in C. W. B. M. Age 84.

Mrs. E. O. Doyle, June 30, 1941, Moberly, Missouri. Faithful, active member of Central Church for 35 years. Efficient secretary of Women's Council at time of her death.

Mrs. Mable Harlan, June 4, 1941, Pontiac, Michigan. Lovely Christian character, active in church and community.

Mrs. R. F. Snedeker, June 12, 1941, Moundsville, West Virginia. Member of missionary society. Ardent worker, and always faithful.

Mrs. Elizabeth Campbell Trible, May 25, 1941, Ann Arbor, Michigan. Widow of John M. Trible, who was president of Bethany College at one time. Woman of strong faith, sweet Christian character, and always active in the church. Age 84.

Mrs. R. E. French, May 25, 1941, Visalia, California. President of missionary society. Survived by her husband, a daughter Mrs. Franklin Minck, and four granddaughters of Long Beach, California.

Mrs. Nancy Jane Cooper, July 11, 1941, St. Petersburg, Florida. Native of Spencer, Indiana, and member of Mirror Lake Christian Church.

Harry M. Bogart, June 19, 1941, Pontiac, Michigan. Highly esteemed member of Central Church. Loyal to the church since childhood, ever ready and willing to serve. Greatly interested in missions. Age 64.

Mrs. Jennie B. Armstrong, June 20, 1941, Dallas, Texas. Connected with early development of Texas Christian University. Beloved member of Oak Cliff Christian Church.

Mrs. R. J. McCallian, June 17, 1941, Odon, Indiana. Conscientious Christian woman, beloved by all. Member of First Christian Church. Age 73.

Mrs. Cora Harleman Maxwell, April 19, 1941, Williamsport, Pa. Loving and faithful member of First Church. Organized and fostered missionary society of Diamond Street Church.

Mrs. L. M. Jefferson, July 22, 1941, Moundsville, W. Va. Earnest Christian member of First Christian Church, Berean Bible Class, and missionary society. Age 79.

WORLD CALL

Helps for Leaders of Junior Groups

The helps given you this month are suggestions for carrying on the home missions unit of study entitled, "Who Is My Neighbor?" For those groups who use these materials in monthly meetings, the weekly sessions may be held month by month from October, 1941, to March, 1942. The children's program plans and materials will be found in the King's Builders Section of the September 28 and October 5, 12, 19, and 26 issues of "Junior World." The information given here will enable you to begin your planning with the Juniors now.—Mabel Niedermeyer.

Who Is My Neighbor?

By Grace W. McGavran

INTRODUCTION

Why We Undertake This Study

This is a five-session unit about refugees. Why are there refugees in the world today? Why must individuals and groups or even peoples leave home and wander in search of new homes? How can we care for the needs of refugees? What refugees are coming to this country? What do they bring us in spite of having to leave material wealth behind? Can we give them special help?

The refugee problem is too big a one for Juniors to compass. But they can come to feel that refugees are "people," just like ourselves, children of God, and our own brothers. They can address themselves to some direct brotherly actions toward these people, temporarily without a home.

What Do Juniors Already Know About Refugees?

Ask yourself this question. Try to gather together an answer to it, both before you start the study with the children, and as you proceed with it. Here are some suggestions. Have they read about, or seen pictures of refugees in other countries or after they have come here? Did they contribute to the School Fund for Refugee Children taken in 1940? (Dorothy Canfield Fisher sponsored it.) Do they personally know any refugee children or older persons? Have they contributed to support or relief of refugees in Spain? In China? In England? In France? What have they learned through their local Junior Red Cross? (This is often connected with public school classes.) What do they know about the contribution refugees may make? Do they think of them as worthless people, or realize that many of them are outstanding persons? Have they any feeling that refugees come here and take away jobs from other people? What is the church, your local church, doing to help refugees in other lands or here?

What Should the Junior Gain from this Study?

For the unit as a whole the most important outcomes should be realization that the people called refugees are the victims of war and violence—a condition far from God's plan for his world; that we, as followers of Jesus must reach out helping hands to them; that God expects us to love and understand and try to help all the peoples of the world especially when they are in such dire need; that it is our job to find something we can do about it, and do it.

The first session will help Juniors learn something about the causes which make people leave home and country.

In the second session we shall see refugees finding new homes—or searching for new homes, with some of the success and some of the failure that has come to them.

Then we shall narrow our thought to North America, seeing how refugees have come to the United States, Canada and Mexico.

The part the church plays will not have been ignored, but in the fourth session it comes to the front. We shall see how the principles of Jesus are applied to helping these persons.

In the last session Juniors will be helped to survey ways in which they may help refugees, with some suggestions for service that continues beyond the study.

Can the Juniors Actually Help?

We shall try to help Juniors see the need of continued and more fervent bringing of the world to Christ through regular church work and missionary work. Regular giving is important. Then we shall list some special ways of helping, such as in making or saving money for China Relief. Funds are desperately needed. Children can help give this "extra." Third, we shall suggest some simple gifts the children can make to send abroad for refugee relief. Suggestions for personal attitudes toward refugees must be indirectly approached since they are probably most needed in cases where there are refugee children in the group.

Gathering Resource Materials

We are giving you enough materials right in the session plans to carry on. But some of you like to gather outside materials. Start your search in the magazine files for 1940 and 1941. *The Reader's Digest* has an occasional article, well condensed. Missionary magazines for adults have had good articles. Your librarian at the public library will be able to help you find articles. The Friends Service Committee, 12 School St., Philadelphia, Pa., is the outstanding relief organization in the United States. They will be able to send you interesting, up-to-the-minute information about refugees. The Junior Teacher's Guide on Jewish-Christian relationships carries good source material on the Jewish refugee problem. Paper 25 cents.*

Reading Books for Juniors

Bright Sky Tomorrow, by Hollister, and *Children of the Promise,* by Means, are stories of refugee families—the first a Chinese family in China, and the second a Jewish family in the United States. Paper covers, 50 cents.*

*Order from The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

October 5—When People Are Unfriendly

This session opens the unit study. It will introduce the present refugee situation and help Juniors to understand some of the reasons why people have to be refugees.

Meet with the Junior leader of this session and help him plan it. Use the program just as it is given, or change it so that it better suits the needs of your Juniors.

You will yourself make the introductory statement about the whole unit, since the Junior leader has in hand only the materials for this one session. You will also guide the discussion along the lines suggested. Read carefully the introduction to the whole unit and the material for the Junior's own use for this session.

Session Outline

Quiet music—(Tune of "God of Our Fathers")
Hymn—God of Our Fathers
Offering service—
Introduction to unit—(Adult leader)
Introduction to topic—(Junior leader)
Introduction to reports—(Junior leader)
Reports—by four Juniors
Discussion—led by Adult leader
Closing comment by Junior leader—
Prayer—

The Discussion Led by Adult Leader:

Go over the list on the blackboard with the children, adding to it, where they have not mentioned all the cases of refugees listed in the Junior leader's material. The Junior leader may add to the list and write them in. Help the children to think in each case what the conditions were from which the people fled. Help them to see that the *human* causes of people's becoming refugees are almost always the desire on the part of some leader or some nation to enslave, to dominate, to subdue, to take away liberty, to suppress religion or other rights of some person, some nation, or some people. The children may mention refugees from floods and famine-stricken districts. Those people are, of course, refugees. But help them to limit *this* discussion to people whom *other people* have forced to become refugees. Help the children realize what a tremendous section of the world's population has been uprooted by the failure of men to act in ways of brotherhood.

Bring some pictures of refugees to show the children and ask them to bring more pictures next time.

October 12—Seeking for New Homes

Today we want the children to discover the extent of refugee migrations, to get a picture of their effort to find new homes, and a glimpse of how people help them.

The children should begin some definite project of help for refugees. If possible find out what help the children have already given in school or in church.

Watch out that a wrong impression of refugees be not given. They are people of busy, happy, useful, normal lives, able to live that way again with half a chance.

Your special part this time is to make a very short, concise talk on the three ways of helping refugees. Do not go into detail more than is suggested. The children need to see this in brief.

Session Outline

Quiet music—As before
Hymn—God of Our Fathers
Prayer—for all who are driven from their homes
Scripture—Luke 10:30-37
Story—(By a Junior)
Comment—(By Junior leader)
Hymn—A Call Rings Out for Service
Talk on How We Can Help—(By Adult leader)
Planning to Help—(By Juniors)
Offering service—(As before)
Planning a trip to a refugee sales shop

Adult Leader's Talk:

Whenever we hear of distress we want to help. There are few people who decide they *won't* do anything. But there are also few people who *definitely* decide to do something. We want to be doers and not just hearers.

First, we can realize that until the world really follows Jesus' teaching we shall not be free of war and suffering and refugees. We want a world where people will live as friends and brothers. Only a Christian world can do that. So we must support our church and our missionary work through which we join in building a friendly, Christian world where war will not be possible.

Second, we know that today there are refugees. Our church and thousands of other churches are helping our brothers and sisters who have lost everything. We can and we must send money. Money is the best kind of help, because it costs nothing to send it where it can do most for the people.

Third, we can help refugee people with things which cost us little, except our time and love and care and energy. Many women are knitting garments, or sewing garments for Europe and China, or are gathering up good but slightly used garments.

A committee of mothers may be asked to work out a plan with the children for gathering clean, good but used clothing, especially warm clothing and shoes. The girls under careful guidance can do minor mending. Boys can shine shoes. All can brush, fold, and carefully pack the garments. A clothesline might be stretched across the room on the last day on which clothes are hung in a gay line. Make a ceremony of the packing. No further reference to this will be made. The suggestion requires local initiative to carry it out.

October 19—New Friends in America

This session brings the study down to North America. Mexico is included because it is geographically part of North America and it seems wise to develop the growing feeling of unity.

Try to bring more refugee pictures and items of information about refugees to supplement what the children bring. Plan with your Junior leader for a gift of candy or fruit to an elderly refugee. Have a definite suggestion to bring to the children. Juniors can make candy. A few groups may be able to have a party for refugee children. Substitute planning for these for other activities if they are possible.

Session Outline

Quiet music and hymn—As before
The Lord's Prayer—
Offering service—As before
Introduction to the topic—By the Junior leader
The Story of the Refugees—By several Juniors
Bible Study—Ask several Juniors to read the following passages and then discuss them. Deuteronomy 10:18, 19; 24:19-22; Leviticus 19:9, 10; 19:33, 34; Ruth 2:3-17; Matthew 25:31-40.
Discussion—Doing something for a refugee person

Special work—Making something for refugees, planning a party for refugees, or making poster about welcoming refugees in America. (Help the children to think of such things as taking a boy along when we go out to weed lawns, or shovel snow or run errands, and helping him earn money by doing odd jobs the way an American boy does. Let him work with us on a job and share the earnings, till he is able to get work on his own account.)

During the Bible study period, help the Juniors to understand the Hebrew laws of hospitality to strangers, and the specific case of Ruth as a stranger who was well cared for. The Matthew passage tells of Jesus' teachings about our attitude toward strangers.

October 26—The Church—A Good Neighbor

Through this session we hope the children will get an increased appreciation of the part the church plays in such emergencies as refugee relief and home-finding. For yourself you may want to write to the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York, N. Y., and find out what is being done. The American Friends Service Committee, already referred to, will have materials in this connection. Most of all your own wide reading through the past two years will have given you a store of information as to the work of the church with refugees. If you do not have these outside sources you can help with the meeting very meaningfully with only the information given in the Junior pages.

Rather than have a Junior child take the part of The Church, it would be wise for you or some other adult to do so. Dress in a draped robe or choir robe for the part, or wear your usual garments.

Session Outline

Quiet music and hymn—As before
Introduction to the theme—By Junior leader
Hymn—In Christ There Is No East Nor West
Scripture—Luke 10:25-37
Offering Service—As before
Questions and Answers—
Prayer—
Activity period—Continuing work under way

What you plan for the activity period today will depend entirely on what you have already undertaken and what things are open to you.

November 2—Our Ways of Being Neighborly

Often a unit study ends abruptly and no one thinks of it again in any direct way. This unit has been, it is hoped, introductory in its nature, helping the Juniors to want to do something in connection with the refugees. Therefore, this last session is to be devoted to making plans for continuing activity. Refer in your mind to the three ways of helping already given you in session two. Find out, if you do not already know, how Junior money given through church, Sunday school, and this organization touches, in any way, the refugee situation. You should be ready to give that information to the Juniors at the time they need it in their meeting.

The possibility of having a worker among refugees speak to you at this meeting, if you have not had such a speaker, is still open. There is still the possibility of going to visit an elderly refugee and taking a gift. You may be working on specific gifts to send to some refugee center. You may be making favors or games or decorations for a party for refugees. If so, plan for the discussion to come as a conclusion to your meeting, rather than having the meeting close with an activity period.

You might well plan to guide the discussion yourself, unless your Junior leader can do so skillfully. Often in the realm of ideas Juniors plan best with adult guidance. You will find suggestions for it in the Junior material.

Session Outline

Completing the making of gifts
Packing gifts
Alternate—Any special activity planned
Quiet music and hymn—As before
Introduction to topic—(Junior leader)
Prayer—
Hymn—A Call Rings Out for Service
Offering service—As before
Scripture—
How Can We Be Neighborly—discussion led by a Junior helped by you
Adopting of definite plans—
Hymn—True to the Trust

World Call News Room

(*Continued from page* 34.)

Barger who were formerly missionaries to the Belgian Congo. Dr. Barger is now practicing in the Nation's Capital. Miss Eva Barger was bridesmaid for her sister.

The Kaisar-I-Hind medal from the British Government was recently awarded to Dr. Victor C. Rambo, a medical missionary in Mungeli, India. This medal is one awarded for distinguished public service.

Last April in the Church at Damoh, India, was held an impressive service at which time a tablet was unveiled, erected to the memory of work done by Mr. and Mrs. W. E. Rambo, who, in the early years of the twentieth century, did so much for India. Dr. Victor Rambo, son of the couple, was present and made an address. The inscription on the plaque reads: "This is to the memory of William Eagle Rambo and his wife Kate Clough Rambo. They loved boys and prepared hundreds of them for service to India through the church."

Mrs. W. E. Rambo, now retired, lives at Claremont, California. Mr. Rambo died in 1932.

A release from the United China Relief organization tells of a cable received from China describing the posthumous honors conferred by the National Government of China in Chungking on Miss Minnie Vautrin, in recognition of her meritorious service to China. While alive Miss Vautrin had been given the Order of the Jade, one of China's highest honors, for her dauntless refugee work after the fall of Nanking. It was for this work that she became known to the Chinese of the Yangtze Valley as the "Living Goddess of Mercy."

Miss Hwei-lan Ong has written the following in a letter to Mrs. R. A. Doan about the China missionaries:

"I would like to know what is the special strength of your Disciples of Christ that enables your missionary society to appoint such wonderful persons as Dr. Lewis Smythe, Dr. Bates, and Miss Vautrin. They are not only intellectually superior, but also religious giants. I know Dr. Smythe very well. He is not only a good professor of Sociology, but also a dynamic and radiant Christian. I admire Dr. Bates' spirit of sacrifice, service and courage in his work for the Nanking refugees. I heard from his students who spoke highly about him for his thorough knowledge of his field. Miss Vautrin is another one that I admire and respect."

Miss Ong attended the memorial service held in Graham Chapel for Miss Vautrin. She spoke on behalf of Ginling College.

Wedding bells have been ringing in one of the families of our African missionaries. Janet and Allan, Jr., daughter and son of Mr. and Mrs. Allan Johnston of Wema, Africa, were married this summer. Janet was married in Buffalo, N. Y., on July 17 to Everett Hall of Pembroke. Janet has been living with Mr. and Mrs. Benjamin S. Ferrall of Buffalo.

Allan was married to Miss Barbara Scott of Cleveland, Ohio, on August 10 in the Lakewood Christian Church. H. B. McCormick officiated.

We wish much joy and happiness for both of the couples.

Miss Helen Spaulding, director of young people's and children's organizations for the United Society, has been awarded a Fellowship to the University of Chicago for study in the Divinity School during the school year of 1941-42. She has been granted a leave of absence from her duties in order that she may be in Chicago for the autumn, winter, and spring quarters.

During her absence, Miss Velva Dreese, secretary of young people's work in Kansas, is to come to the national office to carry on the work. Miss Dreese has served effectively in Kansas for several years, and before that was a missionary in the Philippine Islands. The Kansas office has granted her a leave of absence, until June, 1942.

Historical Society

THE offer of President McDonald of Culver-Stockton College, Canton, Mo., to release half of the time of Librarian Claude E. Spencer to serve as Curator of the Disciples of Christ Historical Society was received and accepted with enthusiasm at the organizing meeting on May 5. Mr. Spencer has led in the securing of a valuable collection of Disciple historical books, periodicals and other materials at his institution and is eminently fitted by training and inclination to undertake this new project.

The organization of the Disciples of Christ Historical Society represents the culmination of plans fostered for several years by several interested students and hobbyists in the field of Discipliana. The constitution says: "The purpose of this society shall be to discover and preserve all historical materials pertaining to the origin and development of the Disciples of Christ."

One suggestion that was received favorably by the society in its first meeting was that each year some date of significance in Disciple history should be designated for observance on a nation-wide scale as Historical Day. It is the conviction of the society that there is a wealth of valuable records in the hands of our members which may become lost or destroyed unless they are carefully preserved.

The officers of the society include: J. Edward Moseley, president; W. H. Hanna, vice-president; A. T. DeGroot, secretary-treasurer; and Claude E. Spencer, Curator of the Society. An executive committee of 20 members was named by the convention.

Individual annual memberships are being solicited at a cost of $1.00. Colleges, State Societies, publishing companies, and other organizations will be invited to support this cause with an annual membership costing $10.00. Individuals may secure life membership on the payment of $25.00.

Before long the society hopes to begin a quarterly publication which will be sent to all members.

Christmas Cards

The Church Committee for China Relief is to have four different, delicately colored Christmas cards this year and promises that they will be extraordinarily attractive and perfectly processed. They will be four-color reproductions of some wonderfully fine paintings by Chinese artists (Biblical scenes with Chinese figures). These cards, boxed with envelopes to match, will sell for $1.00 a dozen (three of each card). Samples will be sent to leaders upon request. Write Church Committee for China Relief, 105 East 22nd St., New York City.

The Home Missions Council is again sponsoring a migrant Christmas card project. Two cards have been especially designed—"Christmas Night—A Migrant Madonna," and "Starlight." The cards sell for 10 cents each, or $1.00 a dozen. Proceeds will go directly to help the desperately needy migratory workers. Write Home Missions Council of North America, 297 Fourth Avenue, New York City.

Books Received

CLEAR SHINING AFTER RAIN, by Annie B. Kerr. The Womans Press. New York. Price, $1.25.

CHRISTIANITY IN A CHANGING WORLD, by Shirley Jackson Case. Harper & Bros. New York. Price, $2.00.

THE CHINA OF CHIANG KAI-SHEK, by Paul M. A. Linebarger. World Peace Foundation. Boston. Cloth, $2.50; paper, $1.00.

REMEMBER APRIL, Assurances of Life Eternal. Compiled by Margaret E. Burton. Womans Press. New York. Price, 75 cents.

YOUR CHILD AND GOD, by Robbie Trent. Willett, Clark & Co. Chicago. Price, $1.50.

THE WORLD OF FAITH, A Simplified Scripture. Compiled by Bible Students of Concord. Concord Press. Concord, Mass. Price, $1.50.

THE AMATEUR CHOIR DIRECTOR, by Carl Hjortsvang. Abingdon-Cokesbury Press. Nashville. Price, $1.00.

THE CHURCH BOARD AT WORK, by Garth Hendrichs. Christian Board of Publication. St. Louis. Price, 25 cents.

THE BIBLE AND SOCIAL LIVING, Vol. IV. Bible Spokesmen for God, by C. F. Cheverton. Christian Board of Publication. St. Louis. Price, 25 cents.

PIONEERING WITH JESUS, Worship Programs Vol. 1, by Genefrede Harris. Christian Board of Publication. St. Louis. Price, 50 cents.

DO NOT SIN AGAINST THE CROSS, by A. J. Reid. Wm. B. Eerdmans Publishing Co. Grand Rapids, Mich. Price, $1.00.

SONG AND SERVICE BOOK FOR SHIP AND FIELD. A. S. Barnes & Co. New York.

MAN'S VISION OF GOD, by Charles Hartshorne. Willett, Clark & Co. Chicago. Price, $3.00.

Book Chat

(*Continued from page* 23.)

ground, indicating that it has been a changing and variable faith in relation to its church, its dogma, its idea of social good, and its practice of personal piety. He infers that if we expect a set pattern of the Christian religion to survive, the situation is doubtful; but from its background of fluidity and change its survival in some dynamic form is assured.

Books Mentioned on Page 23

BEHOLD THE MAN, by Toyohiko Kagawa. Translated by Jessie Trout. New York. Harpers. 346 pp. Price $2.50.

JESUS AS THEY REMEMBERED HIM, by Chester Warren Quimby. New York & Nashville. Abingdon-Cokesbury. 220 pp. Price $1.50.

CHRIST AND CHRISTIAN FAITH, by W. Norman Pittenger. New York, Round Table Press. 190 pp. Price $2.00.

THE WORLD-VIEW OF JESUS, by Elmer W. K. Mould. New York. Harpers. 238 pp. Price $2.00.

CHRISTIANITY IN A CHANGING WORLD, by Shirley Jackson Case. Harpers. New York. 200 pp. Price $2.00.

PASTORAL PSYCHOLOGY, by Karl Ruf Stolz. Revised Edition. Abingdon-Cokesbury. 284 pp. Price $2.50.

MAKING THE MOST OF THE REST OF LIFE, by Karl Ruf Stolz. Abingdon-Cokesbury. 216 pp. Price $1.50.

Dr. Stolz is Dean of the Hartford School of Religious Education and is one of the best known and most practical of the writers on the subject of psychology and religion. His *Pastoral Psychology,* first printed several years ago, is one of the best, if not the best, general manual on the subject for the average preacher. The new edition is not much changed from the old and will prove of much value to those who have not seen the original book. Every preacher should own a copy of this work.

Making the Most of the Rest of Life is almost as clever a title as *Life Begins at Forty* and a much better book. It discusses the physical, sexual, psychological problems of old age. It offers helpful suggestions as to getting the most satisfying experience from the last half of life. With a static birth rate and an increasing proportion of old people this is a problem of growing importance.

C. E. L.

September 30

The World Call Book Offer Closes. Send in the orders not later than midnight, September 30.

(See May WORLD CALL *for Details)*

AMONG YOUNG PEOPLE

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Teaching Under Bombs

By WU MAO-I

Miss Wu Mao-i graduated from Ginling College in 1928 and secured her Masters' Degree from Yenching University. She has taught chemistry at Ginling College, National Wuhan University, and National Kweiyang Medical College. She arrived in this country in 1939 to study on fellowship at Radcliffe College toward her Doctorate degree in preparation for return to the Department of Chemistry of Ginling College. The following is an address she gave before the Boston Chamber of Commerce in April of last year.

THAT great ancient city of Kweiyang is the capital of the province of Kwangsi. It is beautifully located on a high plateau amid green hills and with snow-capped mountains in the distance. It is now famous as the headquarters of the Chinese Army Medical corps, of the Chinese Red Cross, and the International Red Cross. No wonder that a group of medical men and a body of eager students, whose work had been interrupted in invaded territory, chose this spot for a new refugee medical institution. It was there that I taught pre-medical chemistry last year, which was my tenth year of teaching since graduating from Ginling College with the degree of A.B.

My ten teaching years have been equally divided between government universities and the Christian universities, and September, 1939, found me one of the professors in this government medical college at Kweiyang. Because the city is an important center, it is a favorite object of bomb raids during sunny days and moonlight nights. That is one of the worst things about war, is it not, that it makes lovely things dangerous, and makes us dread certain blessings like sunlight and moonlight?

But the students were of a sort who would not have been there if they had been timid souls, for many of them had gone through severe sufferings to get to Kweiyang, and some of them did not even know whether their loved ones were alive. I am sure it was one of the things which held us together—that we respected each other, student and teacher alike. Having been through so much difficulty, we trusted each other for the days that lay ahead, and we attacked the problems of study with good spirit.

We had very scanty equipment, but what there was received the very best care. Because buildings were not safe during raids, dugouts were ready for everything valuable. If the morning was sunny, into the dugouts went books and apparatus, and only when the dangerous hours were past were they brought out. When an air-raid warning came, we teachers did not take shelter ourselves until we saw all our equipment safely under the earth. Perhaps the apparatus was only a few microscopes and a balance or two, but if that was all one had for fifty students, how precious it became! When textbooks were perhaps one to twenty-five or more students, there was a fine spirit in sharing or in making typed copies.

What are the buildings? Perhaps deserted temples or guild halls, but they seem like palaces dedicated to the Goddess of Learning. When there were no beds, the students made themselves comfortable on the floor. For desks, piled-up suitcases sometimes had to serve the purpose. Dining rooms might have neither chairs nor benches; and in place of electric lights, we carried little kerosene lamps about with us. When the price of kerosene went too high, we used vegetable oil. You would be surprised to know how fond one can become of a tiny lamp burning this oil by means of a thick wick. Coal often failed us, and we used charcoal pans to warm hands and feet.

Does that give you a bit of a picture of the difficulties of our colleges in China? I could talk for a long time about other makeshifts, our searching for substitute chemicals, our amusing crude appliances for what should be finely adjusted apparatus. And I could talk another hour about the experiences of my students in getting to Kweiyang, some of them having walked more than a thousand miles. Perhaps these few words will give you more faith in the final triumph of my people and a greater determination to help to bring that triumph nearer.

Old Age Policy Pays up to $50 a Month!

Needed Protection, Ages 65 to 85, Costs Only 1 Cent a Day

The Postal Life & Casualty Insurance Co., 453 Postal Life Building, Kansas City, Mo., has a *new* accident policy for men and women of ages 65 to 85.

It pays up to $500 if killed, up to $50 a month for disability, up to $25 a month for hospital care and other benefits that so many older people have wanted.

And the cost is only 1 cent a day—$3.65 a year!

Postal pays claims promptly; more than one-quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

SEND NO MONEY NOW. Just write us your name, address and age—the name, address and relationship of your beneficiary—and we will send a policy for 10 days' FREE INSPECTION. No obligation. Write today.

A Children's Thanksgiving Service

By MILDRED REYNOLDS*

THE rice crop was harvested, the pulse, too, had been gathered, and this year in Mungeli it was a very short crop. Nearly every farmer has to buy grain to eat; some have nothing at all to go on, not even the grain which they sowed was received from their fields. So when we began to talk about a Thanksgiving Service in Junior Church the thought was not welcomed at first. One little girl raised her wee hand and said, "My mother has no grain to give." A cute little boy about four years of age, whose father works for about ten cents a day, said, "Mem Sahib, I can bring an egg." So on they went telling what they'd like to give to Jesus out of their scanty store.

As I listened to their babyish prattle I thought of you back home in the churches who have given of your life's substance that these might have the bread of life. Here was little Santa, fat, short and gurgling, raising his hand and saying, "I can give some flowers." Shanti, tall, thin and undernourished saying, "I can give some vegetables." Rajkumari had new bracelets; and when I asked what she could give, she looked sad and said, "I have nothing to give." "What about those new bracelets you have?" someone asked.

After much excitement and lots of planning, the day finally dawned. On a Sunday morning in December, clear, crisp and sparkling, the first bell rang for church; long before the second bell had sounded the Junior Church building was buzzing with noise and children. Then two oldest boys were chosen to march in front and carry the big, shining cross, and behind them following in order and disorder came about 160 children varying from the ages of two to twelve years. (The others of our 257 were with their mothers.) They marched from the Junior to the Senior Church, singing, "I have begun to follow Jesus." The non-Christians looking on, said, "Oho! ours are not like that. Ours have no such wisdom."

When we reached the church door all the mothers and fathers stood up in honor of these little ones. The children took their seats and the following service ensued.

1. Song by all the children, "Praise Our King."
2. Bible verses spoken from memory by twenty-seven little tots from ages three to five years.
3. A prayer by one of the nine-year-old girls.
4. An action song by the kindergarten children.
5. A dialogue, "Are you a Christian?" by the ten- to twelve-year-old girls.
6. A duet by two boys.
7. A Thanksgiving Special by twenty-nine boys.

*Missionary in India with The United Christian Missionary Society.

Doctor Hira Lal and a grandson, Madhu

8. Song by boys and girls.
9. Offering the gifts.

We placed a table in the center of the platform and on it the big cross. As the appropriate songs were sung, one by one, nearly two hundred tots placed their offerings for their Lord on his table. On went Rajkumar's bracelets; on went vegetables, eggs, grain of all kinds, clothing, books, ribbons, pencils, and lots of other things. It was a lovely service.

This day happened to be the birthday of several children, so they came to the front and were garlanded, and a special prayer was offered for them. One baby was the grandson of our dear Doctor Hira Lal; and grandfather and grandson came to the cross, made their offerings, and our hearts were filled with joy at so fine a picture. He who was our first convert here in this large community, now old and gray, stood there holding little *Madhu* (Honey), the eighth child in the lovely family of P. D. Hira Lal.

When the gifts had all been dedicated they were taken outside the church and sold; the money received for them amounted to rupees six and annas nine. No wonder Jesus founded this great religion on a sharing basis. It begets joy in the soul, even in the hearts of these babies.

"Gates of Love"

FOCAL points of interest about the tables at the missionary breakfast held at the Nebraska State Convention last June, were ten Chinese gates constructed by John G. Alber from woods brought from China by Miss Wenona Wilkinson, missionary now on furlough. The wood of Philipino mahogany and pine, enameled and painted in colors of red, black and gold, created an atmosphere so in harmony with the address on China by Miss Wilkinson that when, at the conclusion of the address, Mrs. Alber offered the gates for sale for China relief at five dollars each, the demand exceeded the supply.

Another portion of the program rich in effect was a glimpse into the missionary program of the brotherhood. The Chinese gates became symbols of love through which the state's district secretaries of missionary organizations passed sprays of flowers, each symbolic of one area of the missionary emphases of the brotherhood. As each lady concluded her dedication, her flowers were passed through the open "gates of love" to a young girl who presented them to Miss Mary E. White, secretary of missionary organizations-education in the state. Miss White held the sprays of flowers as she responded with a brief message on the significance of keeping the love gates open through service.

Miss White presented Mrs. F. E. Edgerton and Mrs. Jeannie C. Jordan of the Aurora church, members of the Coe family who gave the Coe Memorial School to China, where Miss Wilkinson has given of her service for many years.

Madho Singh Visits the Mission

THE head man of Kulpahar, Madho Singh, has had a long sickness. For nearly three months he was not able to go any place. On May 15, about seven o'clock in the evening, I heard a car drive into the compound. It was Madho Singh and three of his friends. With much difficulty he was able to walk to the veranda.

As we sat talking he handed me five rupees and said it was his thank offering, and he said also that it had been his desire to come to the Mission the very first place. He knew we had been remembering him often at morning devotions, and he wanted to tell us how much he appreciated it.

He owns twelve villages around Kulpahar, and the people consider him their friend and helper. During his recent illness they showed their affection for him in various ways.

All these months his work has been successfully carried on by his younger brother, and his private secretary, a man 82 years of age. He had been secretary for Madho Singh's father and his grandfather. He is a fine old man and has shown his loyalty all these years in his untiring service.

Madho Singh has always been loyal to the Mission and seems to enjoy associating with the missionaries. I remember he used to go frequently to Dr. Longdon's bungalow to study English. She taught him many useful things which have been a help to him since he assumed this position upon the death of his father about four years ago.

Madho Singh has shown me many kindnesses since I have been here alone and I appreciate his help and cooperation.

—LUCILE FORD.

Kulpahar, C. P. India.

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EVERY DAY Greetings—comforting, encouraging messages of cheer to the sick and sorrowing, Birthday, etc., many with Bible Texts.

Cards that are different—not found in stores—Boxed and Unboxed—good profit, no investment necessary. Write early for free Catalog and attractive Sale Plans.

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131 EAST 23RD STREET, NEW YORK, N. Y.

The Awakening in Chattisgarh

By ETHEL SHREVE*

A NEW spirit is spreading in the villages of Chattisgarh area. People are not only willing to listen to the gospel story, but are deciding for themselves and beginning to come into the church. Since our camping season started last November, we have had more enquirers than ever before.

In December we had a very special call to the village of Dhaurabhatta. A whole group said they were going to be Christians. Kuar Singh and Ramwati Bai were baptized that month. As we walked out to the small lake, many of the village people followed and some were heard to say, "We are going to be Christians, too." As these came up out of the water it seemed that their very faces shone and that they were different persons. Even the village people remarked about the change.

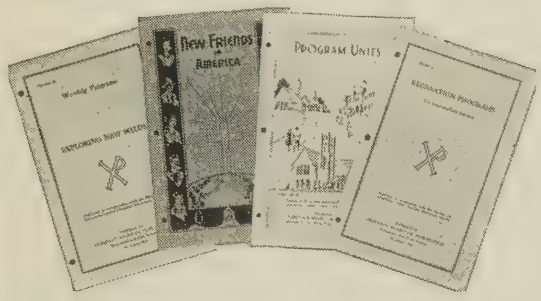
Deo Singh and his family, leaders among the Satnamis in that village, said they would be ready to come after a month. Therefore we went back there in January, and the fifteenth was set as the day for the baptisms. His old mother, who is about eighty years of age, said, "How can I hinder my son because a few months before he was born we met a Christian and heard the gospel story. We did not obey then, but this one whom we met said that my son would become great and someday would be a Christian. No, I cannot hinder him and I too must follow." However, a few days before the fifteenth we knew there was trouble in the air. Some of the relatives and others to whom they had promised their daughters in marriage tried to hinder them. We sat with the family until ten o'clock the night before. The old mother and uncle turned and said they would not come. At last Deo Singh said he would have to wait until another time. We went back to our tents that night with sad hearts.

The next morning two cars came out from Bilaspur. The driver of one was Robert Ali who has worshiped with us for years but had just decided that this day he would be immersed and come into full fellowship of the church. Deo Singh went out with us for this baptism and afterwards sat in deep thought, his head in his hands. We came away and left him in that position. Miss Fleming, who had come out that day, said to him, "I was in the hospital but when word came that you and your family were going to be baptized today I got up and came out because I was happy. Now I am very sad, but how much more sorrow must there be in Christ's heart today." These words impressed him very much and he spoke of them many times later.

A few weeks afterwards he sent word that he and his whole family were ready. On the 9th of February they came over to Nipaniya which is about a mile and a half from their home, and in the presence of a large crowd Mr. Gamboe baptized eleven people—seven from this family. The old mother and uncle were of this number and were very happy. The mother had had a vision the night before where she saw rejoicing in heaven. She thought the Bible women and I were embracing her and there were rupees falling on the roof of the house. This meant blessings to her. After the baptisms were over, fifty people ate dinner together there in the grove. The church service was held in a little room in the home of one of the Christians there and was full to overflowing. We rejoice that we are preparing now to build a chapel in Nipaniya.

Just as we were leaving to go back to our camp that evening, a young man called me aside to ask about becoming a Christian. He is a Brahman, and since then we have met several other interested Brahmans. Can it be possible that this movement will spread to that high priestly caste? We hope it will include all, and we rejoice at this new spirit today—the spirit of the growing church in Chattisgarh.

*Missionary for The United Christian Missionary Society, stationed at Bilaspur, C. P., India.



A Complete Program for Intermediates

No longer can Intermediate leaders say that their department has been neglected, because in addition to Bethany Graded Lessons there are now available complete program materials listed below.

Intermediate Teacher's Quarterly	A quarter, 30 cents.
Intermediate Pupil's Quarterly	A quarter, 12 cents.
Intermediate Leader's Manual	Each, 50 cents.
Worship Programs (three volumes)	Each, 50 cents.
Missionary Programs (two volumes)	Each, 50 cents.
Recreation Programs (two volumes)	Each, 25 cents.
Discussion Programs (eight booklets)	Each, 25 cents.

Free samples of Teacher's and Pupil's quarterlies and returnable copies of program materials will be sent upon request.

CHRISTIAN BOARD OF PUBLICATION St. Louis, Mo.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1940, to June 30, 1941, Compared With July 1, 1939, to June 30, 1940

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1939-40	1940-41	1939-40	1940-41
Churches	$354,201.56	$398,499.82	$58,014.42	$164,353.51
Bible Schools	185,705.30	196,735.45	3,991.77	6,710.79
Christian Endeavor Societies	3,859.10	3,807.06	871.42	1,061.35
Women's Missionary Societies	221,327.61	219,604.46	8,177.00	10,878.41
Councils	131,626.26	150,100.13	5,030.98	7,927.12
Young Matrons' Missionary Societies	8,341.74	8,027.14	232.65	227.47
Guilds	23,717.93	24,111.12	894.15	1,838.10
Circles	6,609.58	6,161.03	174.30	210.05
Triangles	2,450.38	2,236.55	76.95	51.36
Children's Missionary Organizations	2,927.28	2,930.84	53.64	324.60
Unified Youth Groups	1,061.35	1,812.49	185.46	548.81
Unified Children's Groups	122.20	77.76	13.35	31.27
Individuals	17,982.52	17,830.91	17,747.49	19,963.43
Missionary Organizations totals	$398,184.33	$ 415,061.52	$14,838.48	$ 22,037.19
Grand totals	$959,932.81	$1,031,934.76	$95,463.58	$214,126.27

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.

Gain in undesignated and specific gifts—$72,001.95.

Missionary Register

August 7, 1941

Missionaries Coming From the Field

Dr. D. S. Corpron, China, SS. "Hikawa Maru," N. Y. K. Line, Seattle, about August 23.
J. B. Hunter, Japan, SS. "Hikawa Maru," N. Y. K. Line, Seattle, about August 23.
Mr. and Mrs. Paul Andress, Paraguay, New Orleans, January 1, 1942.
Mr. and Mrs. H. T. Holroyd, Mexico, have arrived in Memphis.

Notes Regarding Those Booked to Sail For the Field

Mr. and Mrs. T. N. Hill, India, August 31, are delayed because of the State Department's decree that children cannot go to a foreign field now. Other arrangements will need to be made and announcement made later.

Dr. P. D. Sukhnandan has agreed to stay until April of 1942 to help with the Emergency Million Drive.

Misses Bender, Terry and Harrah were scheduled to sail in December, but Miss Harrah will probably stay an extra year to help with the Emergency drive.

Dr. and Mrs. K. W. Bonham, India, are barred for the same reason as the Hills, but since their children are small the possibility of their return without them is not hopeful for the near future.

Mrs. Robert Lemmon, Paraguay, cannot sail as she had planned, for health reasons.

Miss Maria Dayoan, Philippine Islands, is detained in Mexico until permit can be obtained to re-enter the United States. Her sailing is delayed.

Mr. and Mrs. V. I. Gonzales, Puerto Rico, SS. "Algonquin," New York, August 16.

C. Manly Morton, Puerto Rico, SS. "Algonquin," New York, August 16.

Miss Jessie Trout, Japan, was booked to sail August 29 but word has come from Japan saying the tendency is to evacuate missionaries, hence for her to postpone her return. This is the reason for the return of Mr. Hunter. Dr. Corpron was in Japan for vacation and was not permitted to return to China.

The College of the Bible
Lexington, Kentucky
Accredited by American Association of Theological Schools
Fall Quarter opens September 29th
STEPHEN J. COREY, President

25,000 BAZAAR SPECIALS

Chinese Cretonne Shopping and Knitting Baskets priced to sell. 101 uses, 50% profit, no contracts, no investment, write today for sample and particulars.

H. RAYMOND SHOLLENBERGER
THE WINDSOR BROOM CO.
Hamburg Penna.
(MENTION WORLD CALL)

When the Mail Comes

We are always happy when the monthly mail boat whistles, though sometimes there are no letters from "home" which means a wait of another month. One mail boat made us exceedingly happy—not for ourselves but for a Belgian mother whose little one was in Belgium, unheard of since the invasion. This mother had told Mrs. Jaggard of her little one, wistfully wondering if Americans might somehow get in touch with an American Red Cross, a consul, or any agency willing to try to trace her child. Mrs. Jaggard, with little enough hope, wrote to the consul in Switzerland and to our long-time exporters in England. Weeks, months passed. Then a mail boat slowly winding its way up the Congo and Juappa Rivers delivered a cable from England: "Max safe and well." No details; no address; but what joy those few words brought the parents.

—CONGO NEWS LETTER.

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THE BEST OF THEIR KIND
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Outfitters to over 2500 schools, colleges, churches and seminaries.
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Sell 50 PERSONAL Christmas Cards for $1
Name Imprinted—Amazing Value! Make money spare time taking orders. 50 large Christmas Folders *with sender's name* to sell for only $1. Choice of individual designs or assorted. Also sell *60 for $1*, and 30 for $1, all with name; and many popular Christmas and Everyday Box Assortments. Big profits for you with our new fast-selling line.
FREE Samples—46 Designs We offer large earnings because we give big values for the money. Many designs! Large variety. No experience needed. Write today for attractive **FREE Selling Outfit.**
Other cards with name LOW AS 60 for $1
General Card Co., 400 S. Peoria St., Dept. A-723, Chicago, Ill.

EXTRA Christmas MONEY
Sell America's finest 21-folder Scripture-text box with or without name imprinted. 15 other outstanding boxes. Gorgeous 50 and 25 for $1.00 lines. "Sunshine" plaques, calendars, etc. **Deal with big national company, for more profit and fast, dependable service.** Experience unnecessary. Write today for box on approval and free selling plan.
NATIONAL ART STUDIOS
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Third at Spring St. Los Angeles, Calif.

YOU CAN MAKE UP TO **$200 IN CASH BEFORE XMAS**
Get Samples on Approval
Use and sell new Pine Tree Christmas Cards. No experience needed. Full or spare time. Great new line and very low prices. Exquisite Box Assortments, 50 for $1 Personal Cards, Gift Wrappings, etc. Wonderful money making plan for churches, clubs also sent FREE. For samples, just write:
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Extra CHRISTMAS CASH
Sell Christmas cards that express the true joy of Christmas. 21 exceptionally beautiful folders with scripture texts to sell for $1—all triumphs of greeting card artistry. Furnished with or without name imprinted. Earn additional big profits with our sensational 50 for $1 line, Everyday Boxes and Christmas Wrappings. 12 other fast money makers. Liberal Sample Offer. Experience unnecessary. Quick Service. Rush request for box on approval and Free Money Making Plan.
WESTERN ART STUDIOS, Dept. R-93,
257 So. Spring St., Los Angeles, Cal.

LISTEN—Here's Easy Way to MAKE MONEY
SELL CHRISTMAS CARDS
Take easy orders for Personal Christmas Cards *with sender's name*, 50 for $1. Also season's finest 21-card $1 Christmas assortment. You make 50c. Nine other assts.—Satin-Glo, Religious, Gift Wrappings, etc. De Luxe line Personal Cards. Start earning now. Also special money-raising plan for clubs, church groups, etc. Get FREE SAMPLES.
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Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer.
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The Last Page

Green Hill of Memory

The twilight falls,
The bugle calls,
  Its echoes from the hillside flying,
And, in the rains
Across the plains
  With my bright dreams are dying.

Long, long ago,
At evening's glow
  The same clear tones went sweetly ringing
To the homeland far
Beneath whose star
  My own fair Love was singing.

But now, ah, now!
In grief I bow
  And listen to the echoes falling
As, like a knell
They seem to tell
  My Love's beyond recalling.

—Geo. E. Miller.

Damoh, C. P., India,
Aug. 20, 1940.

"Our Shelter Prayer"

Habitués of air-raid shelters in Hull, Birmingham and Westminster are making a wide use of a prayer which they call "Our Shelter Prayer." It reads:

"Increase, O God, the spirit of neighbourliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in homelessness, loneliness or exile befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the disciplines and testing of these days be ended, and Thou dost give again peace in our time. Through Jesus Christ, Our Lord. Amen."

—From *The World Council Courier*,
Vol. 1, No. 1

Detours

Another thing that gets vacationists started off on the wrong track is a road map.

The hardest part of any vacation is lying about what a fine time you had, until you believe it.

You can go on a picnic trip in a car that will do 80 miles an hour, but the ants will be there first.

Summer resort: A place where people go for sunshine and fresh air and then sit indoors and play bridge.

If you can't go on an excursion train you can get the same effect by borrowing seven children and putting a cinder in your eye.

Drained

"Back from your holiday, eh? Feel any change?"

"Not a penny."

Character and Culture

In her "Ballade in G Minor," Ethel Boileau wrote: "Character today is out of step with knowledge; and man, who has made science serve his purpose, has not culture enough to see that those purposes shall be worthy of his destiny."

We certainly hear enough of kultur, or culture, in these modern days, and of true culture we cannot have too much. But there is culture of the spirit, as well as of the mind and the body; and with reference to the first there is much tragic neglect. In recent months we have often thought of Ethel Boileau's words. Character certainly does lag behind knowledge. Regenerated hearts and strong Christian character are ever needed; and education and culture cannot take their place. It is the church's task and privilege to secure these essential things which are being sadly neglected in the world of today.

—*Australian Christian.*

Peace

My Soul there is a country
  Far beyond the stars,
Where stands a winged sentry
  All skillful in the wars.

There, above noise and danger,
  Sweet Peace sits crown'd with smiles,
And One born in a manger
  Commands the beauteous files.

He is thy gracious Friend,
  And—O my soul awake!—
Did in pure love descend
  To die here for thy sake.

If thou canst get but thither,
  There grows the flower of Peace,
The Rose that cannot wither,
  Thy fortress, and thy ease.

Leave then thy foolish ranges;
  For none can thee secure,
But One, who never changes,
  Thy God, thy life, thy cure.

(Henry Vaughan's lovely lyric, called *Peace*, written amid the noise and danger of England's Civil War, was published in his *Silex Scintillans* of 1650.)

African Native Illustration

Momiana was a man who had many palmnuts. The animals living across the river had none. They heard of his palmnuts so decided to send one of their number across to buy some.

When Momiana had given him the nuts he told him to be sure to remember the name. Palmnuts, palmnuts, he repeated, warningly. The animal took the palmnuts and started home with them. When he reached a fallen tree in the path he fell and dropped the nuts and on getting up found he had forgotten their name.

Upon reaching home he was asked by the other animals the name of the palmnuts. He said, "toende," a name without a meaning, which the animals refused to accept. So they sent other animals to Momiana for palmnuts with the same results. Finally they sent the turtle. The animals were pleased when he arrived home with the real name of the palmnuts.

The native preacher who used this story said: "Momiana represents God; palmnuts represent Christ; animals represent people; the fallen tree represents sin, and Christ is forgotten when sin is present. The turtle represents the faithful who are able to remember Christ and his teachings in spite of difficulties."

—Hattie P. Mitchell.

Belgian Congo.

Teddy of the Child Saving Institute was trying to give his Bible verse and he couldn't remember what it was so he said, "Well, don't worry. You will get your quilt all right." The verse was, "Fear not, the Comforter will come."

—*Nebraska Christian.*

"I Was in Prison"

While yet in the Philippine Islands as a missionary, E. K. Higdon, now executive secretary of Oriental missions for The United Christian Missionary Society, wrote a book, *How to Find God.*

Recently a letter came to him from a Nazi prison camp in England. It had gone first to the Philippine Islands, and then to the United States. A Nazi prisoner who could read and write English had read the book in the library made available by the English. He was so impressed by it, he had written its author.

Mr. Higdon has sent his reader an autographed copy of the book.—Clipped.

Bring It On

Soph: "You ought to take chloroform."

Frosh: "Yeh? Who teaches it?"

The Amende Honorable

"Pat, did you steal farmer Brown's pig, and if so, what did you do with it?"

"Killed it an' ate it, your honor."

"Pat," said the lawyer, "when you are brought face to face with this farmer and his pig on the judgment day, what will you say when he accuses you of this theft?"

"Did you say the pig would be there, your riverince?"

"Yes."

"Well, thin, Oi'll say: 'Mr. Brown, there's yer pig.' "

Hint to the Bored

Would you end *ennui?*
Just find a cozy nook
Forget such things as time and space
And curl up with a book!

—Mayme Garner Miller.

KEEP THE ORDINANCES

by Divine Ordinance

THE MINISTRY MUST BE SUSTAINED IN ACTIVE SERVICE AND OLD AGE...

PREACHING; BAPTISM; LORD'S SUPPER

These great ordinances build the church and keep it growing through the ages.
"How shall they hear without a preacher? How shall they preach except they be sent?"
Pay your minister a living salary. Enroll him in the Pension Plan.

WEEK OF THE MINISTRY, OCTOBER 12-19, is Pension Plan recruitment week.

Enroll a new minister. Enroll a new church.

PENSION FUND OF DISCIPLES OF CHRIST Box 1635 INDIANAPOLIS, INDIANA

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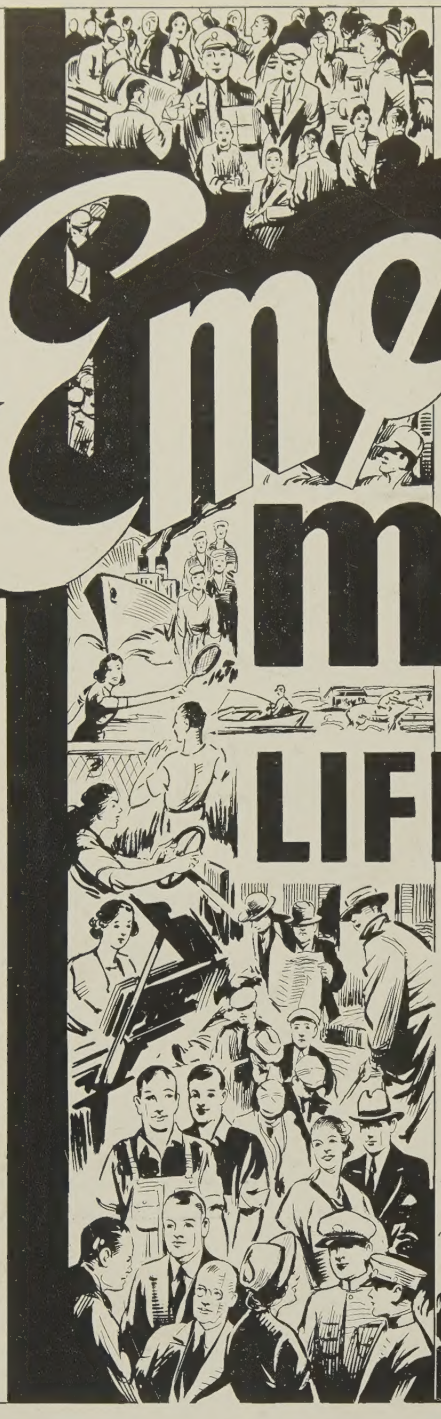
LIFE AND WORK



Disciples of Christ